

THE  
**NURSE**  
OF  
**Pious Thoughts :**

Which is briefly shewed,  
That the use which Roman  
Catholikes do make of sacred  
Pictures, Signes and Images, is not  
Idolatrie, or any other misde-  
meanour, (as some imagine) but  
the Nurse of Pious Thoughts,  
and Healthfull Meditations.

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Written  
By **F. P. Philopater.**

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**Proverbs 23. 16.**  
*Evil thoughts are abominable to our  
Lord.*

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**DOUAT,**  
Printed in the Year 1652.

To the Right Honorable Lords,  
worshipfull Knights, Esquires, Gentry,  
and all the free-born people of England,  
who desire the redresse of notorious scan-  
dalls, health and all happinesse.

Right Honorable, &c.

**A**mongst the many notorious scandalls,  
which (contrary to the Lawes of God,  
just Lawes of the Land, solemn oaths and  
Engagements of this Nation) are commit-  
ted in these distracted times, there are al-  
most none more common in this Island, then  
the defacing, disgracing, beating down,  
and demolishing of sacred pictures, signes,  
memories, and images of our Saviour, his  
Saints, worthy men, and all holy things, the  
Nurses of Pious Thoughts, the remembrances  
of vertuous actions, and monuments of heroi-  
cal deeds, without any notice thereof taken  
by the State, to the unspeakable detrimēt of  
the Commonwealth; for if you do not permit  
visible signes, pictures, images, and remem-  
brances of piety, vertue, and the Obligati-  
ons which men have unto God, and Christ  
Jesus his only Son, to be exposed to the sen-  
ses, the windows of their souls, and yet al-  
low of vain, idle and prophane, you shall  
shut up the door to vertue and gratitude,  
and let loose the reines to sin and misery.

ex-



experience telling us, that what the eye seriously and constantly with affection beholdeth, the heart thinketh, and will thoughts consensed unto, corrupt good manners, and corrupt manners have brought forth these present calamities and divisions, which to go about to redresse, will be in vain, unless you permit men to enjoy the means: Wherefore not to be wanting in good wishes to my native soyl, I have written this book of sacred pictures, signes and images, the Nurser of Pious Thoughts, and out of my affection have dedicated it unto your Honors, unto whom doth belong the correction of these scandalls, that protected by your Authority, and backed by your power, the sacred objects of piety, vertue, and godlinesse, may every where appear obvious unto the eyes, not only to the extirpation of vice, reconciliation of dissensions, rooting out of malice, but also to the planting of a true unity, perfect peace, and a sincere charity in the hearts of all the Inhabitants of this Island, to the great glory of God, and prosperity of our Country, which is all the interest, or desires of profit I seek for by these my labours, more then to be esteemed, as by Gods grace I shall ever remain,

Your Honors most humble  
servant in Christ Jesu,

A 2

F. P. Philopater.

*The Preface to the Reader.*

*Dear Reader,*

**T**He holy Apostle of our Lord, *S. Peter*, considering the danger, which even the faithful and children of God live in, whilest they remain in this mortall life, through the craft and policy of the enemy of mankind, saith unto them, *Brethren be sober and watch, because our adversary the diuell, as a rearing Lion, goeth about, seeking whom he may devour, 1 Pet. 5. 8.* not with his teeth or jawes, but by a crafty and subtil kind of suggestion of impious thoughts unto the minds of men, by which (contented unto) as the Scriptures affirm, *Mat. 13. 18. 1 Cor. 6. 15.* he not only defileth their hearts, expelleth God out of their bodies, and entereth himselfe to dwell there, *Mat. 12. 45.* but also raigneth and domineereth over them so rigorously, that they must not constantly think but what he will. *Mat. 13. 19.*

And knowing by the excellency of his wit, and long experience, that if he should suffer sacred pictures, signes, memories and images (the instruments of pious thoughts) every where publicly to stand, and be respected as they ought; there would be no quiet resting, or abode for him in their hearts, without seeking for himself a new lodging in other parts; because there is no agreement betwene Christ and Belial, therefore, so by certain flights and cunning sug-

suggestions, stirreth up men of light belief, and unconstant minds, in whose heart, (as our Saviour saith) he liveth, to disgrace and beat them down as idolls, after this manner.

Whereas all words have divers senses, and all things divers formalities, conceptions, and respects, he never permitteih them over whom he hath power, or in whose heart he dwelleth, to take the words of sacred signs, pictures and images in the same sense, formality, conception, or respect, in which they were delivered unto the Church of God, by our Saviour and the Apostles, or in which Roman Catholiques take them at this day, that is to say, as relatives, which of themselves are nothing, but a connotation of the things which they represent, the divell maliciously will alwayes have them, in whom he dwelleth, to take them for things absolute, and so deceiveth them, to the banishing of pious thoughts out of their souls.

As for example, we may consider the things which we commonly call an image, either to be a carved or an ingraven stock or stone, or a painted cloth or paper; or els we may consider it, as it is an image of some common thing, or els of some heavenly or divine, or of the mysteries of our faith, without any further reflection upon it, or els we may understand it, not only as it is the image of some heavenly and divine thing, or of the mysteries of our faith, but also as it doth represent

unto us the said heavenly and diuine things,  
of the mysteries of our faith; and doth, or  
may beget in our hearts pious thoughts; as  
the image or resemblance of Christ upon the  
cross, as it doth represent his sufferings for  
us; or his image, as he is in heaven, as it doth  
represent him unto us in that glory; and so  
doth or may beget in us pious thoughts of  
his mercy and suffering for us, or els of the  
glory of the other life, in which last sense the  
Church of God, and Roman Catholikes al-  
wayes take sacred pictures, signs and images;  
when they give unto them any religious re-  
spect, honor, or reverence.

And Satan, to deceive those in whom he  
dwelleth, as in his house and home, to con-  
tinue his possession, alwayes maliciously and  
wittingly suggesteth unto them, that the  
church of God, and Roman Catholikes take  
images in the first or second sense, that is to  
say, either as they are carved or ingrauen  
Rocks and stones, or painted cloaths, or pa-  
pers, or an image in comition, without any  
further representation, and then stirreth  
them up by his suggestions, not only to bea-  
re them down as idols, but also to accuse Ro-  
man Catholikes of idolatry, as though they  
adored Rocks, and stones, or painted papers,  
or cloaths, not only to the extirpation of pi-  
ous thoughts out of the hearts of men, but  
also to the great disturbance of the peace and  
unity which should be amongst Christians,  
by

by the alteration of the minds of silly people  
one from another, who ignorant of this craft  
of Satan, believe Roman Catholics really  
to be idolaters, for the respect they bear to  
sacred images, as they represent unto them  
pious thoughts, and persecute them severely  
as idolaters, to the losse of their own souls by  
their calumnies and cruelty without  
cause.

Satan well knowing that the soul of man  
is so inclosed in his body, that he cannot na-  
turally understand supernaturall, divine and  
invisible things, but by some visible, audible,  
or sensible means, and also that every virtu-  
ous action hath two vicious extremes, as  
hath the use of signes, pictures, or images,  
which extremes are superstition and pro-  
phanesie, and that it were a hard task for  
him to win men, who formerly had been  
faithfull Christians, to fall into superstition,  
and publicly to use these or the like images,  
signs or pictures, as his similitudes, and ad-  
dore them to his honor and glory, as if he  
were their God, as he doth the Heathen and  
Gentiles; suggesteth unto them in whom he  
hath power, either to prophane them, or  
wholly to deface or beat them down, that  
though he cannot directly and publicly ap-  
ply them (or the like) to his honor, as he  
doth amongst the Pagans, yet by breaking,  
disgracing, or casting them down, he may  
(at least) conduct men into ignorance, mispri-  
son

honour, or contempt of divine, holy, and super-  
natural things, and the mysteries of our  
faith, so to lead them into such a prophane  
and barbarous kind of life, as that they shall  
not bear any affection, either unto Religion,  
or Superstition; or unto any kind of Sect,  
good or evill, more then may serve them for  
a cloak to colour their barbarism; or advance  
their temporall affairs, or not to be discove-  
red that they are Atheists, or prophane.

Wherefore to prevent this mischief, and  
the utter ruine of our Nation by Atheisme  
and prophaneesse, I have written this book  
of *The Use of Pious Thoughts*, thereby  
at large to shew unto thee, dear Reader, that  
the relative religious worship which Roman  
Catholikes do give unto sacred pictures,  
signs, and images, and the use they make of  
them, is neither idolatry, or any sin or mis-  
demeanour, as the enemy of mankind sug-  
gesteth, but to nourish in themselves and o-  
thers pious thoughts, divine meditations,  
and elevation of their soules to heavenly  
things, thereby to keep out the divell from  
dwelling in their hearts, or doing them any  
mischiefe; and to conduct the Holy Ghost  
to their infinite comfort and consolation  
to dwell with them forever, which is that I  
wish unto thee Reader, and so best

Thy servant in Christ Jesus,

F. P. Philopater.

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## The Nurse of Pious Thoughts.

### CHAP. I.

*What our thoughts be in generall, and how they are visions, or words, or speeches of our hearts.*

**B**Efore we enter into a discourse, how to *nourish pious thoughts*, it is necessary first to speak of thoughts in generall, what they be, and how they have place in our souls: Then secondly, of pious thoughts, and how to attain unto them: and last of all, how to cherish and nourish them, that we may abound with piety, which is a vertue of so great eminency, and excellency, that as *S. Paul* saith, *It is profitable to all things*, 1 Tim. 4. 8. and withall, as there he saith, *both the promise of this life that now is, and of that to come;*

B

come; and what more can be desired of men in this vale of tears?

Now for the better understanding what our thoughts are, it is necessary first to observe, that many things in the outward senses are two, which in the inward soul are but one: as for example, to see, and to hear, in the outward senses are two reall distinct things, which in the inward soul are both one. The soule having reall distinct powers, but not parts, from whence it cometh to passe, as S. *Augustine* in the ninth and tenth chapters of his fifteenth book of the Trinity excellently noteth, that to heare and to see, as also to speak and to see, in the inward soul are both one. Whereupon he describeth a thought, saying: *A thought is a certain vision of the soul, whether these things be present, which are seen with the corporall eyes, or perceived by the other senses; or they be absent, and their like-*  
*ness*

ness only is seen by thought; or if  
neither of these, but these things are  
thought upon, which are neither corpor-  
rall, nor yet have corporall shapes, as  
vertues and vices, or as the thought it  
self, when it is thought upon. Thus  
S. Augustine of our thoughts.

Again in the same place he saith  
also, That thoughts are speeches, or  
words of the heart, which he proveth  
by the Scriptures, which say, They  
said, thinking within themselves, *W. 1.*  
*2. 1.* Again, certain of the Scribes said  
within themselves, *Mat. 9. 3.* Again,  
The Scribes and Pharisees began to  
think, saying, *Luk. 5. 21.* where the  
thoughts of men are called the  
words, or sayings of the heart; so  
that a thought is rightly described,  
according to S. Augustine, to be a vi-  
sion, word, or speech of the heart,  
which if we could bring to be pious  
in all men, and to be strengthened  
and nourished, we should easily  
make piety to abound in the world;

for as *S. Aug.* there saith; *When we say, that thoughts are words of the heart, we do not therefore deny them to be visions, sprung from the vision of things signified unto us, because in the inward soul they are both one.*

Now if it could be brought to passe, that men in their inward souls should neither heare, nor see, nor speak, or that which is all one, not think of any thing, but with detestation, which were not pious, they must needs abound with piety, and be very happy; because, as *S. Paul* saith, *they should be profitable to all things;* and also be partakers of the promises which God hath made unto his servants in this life, and in that which is to come; here to be happy by grace, and in the other by glory, which I heartily wish unto thee Reader.

## CHAP. II.

*Of Pious and impious thoughts, and what Pious thoughts are.*

**N**ot every thought of a good thing is therefore presently a pious thought. The divell sometimes thinketh upon God, though he cannot have a pious thought, because he is confirmed in malice; and evill men think many times upon good things, but with an evill intent: Wherefore as S. *Augustine* in his twelfth Sermon upon the 118. Psalm saith, *We should not only think that it is good which we do, but also, and that chiefly, if it be good, for which we do it*: Wherefore for a thought to be pious, it is not onely sufficient that we think of a good thing, but also that we think upon it to a good end; & God being the last end of man, then our thoughts are truly pious; when we think

on holy and sacred things, or the works of mercy, or the obligations of our estate, &c. with an inclination of mind to adhere unto them, as unto things which may either immediately, or mediately conduct us to God, the end of all our hopes: So that in few words, an absolute pious thought is an inward vision, speech, or motion of the mind, by which we either immediately, or mediately adhere unto God, the last end of our happiness.

From hence it is that the Prophet *David*, a pious man, and a man according to Gods own heart, saith, *I have inclined my heart to do thy justifications for ever for reward*, *Psalm*. 118. 112. Again in the same Psalm, *I have not declined from thy Testimonies*. Thus the Prophet; to instruct us, that the only thinking upon a holy or sacred thing, is not sufficient to beget an absolute pious thought; but the thinking upon it, with an in-



inclination of mind to adhere unto it, for the benefit we receive by it, and for Gods sake, the end of our happinesse.

On the contrary, an absolute wicked thought is a full or deliberate consent of the mind, or thought, to do any thing against the Commandements of God, whereby men become cursed and wicked, as witnesseth the Prophet in the same Psalm, saying, *Thou hast very much commanded thy Commandements to be kept, cursed are they that decline from thy Commandements,* though it be but with full consent of thought, as he further witnesseth in the said Psalm, saying, *Thou hast despised all that revolt from thy judgements, because their thought is unjust, or wicked.*

As to think upon an evil thing, or to have a suggestion of evil put into our minds, either by the flesh, world, or divell, who are our enemies,

mies, without any inclination of will, or consent of heart to do it, is not properly called an evil thought, but a suggestion, carnall motion, or temptation: So likewise to think only upon a good or holy thing, without any inclination of heart, or mind unto it, is not properly a pious thought; but when we have an extension of heart to adhere unto it, as unto a thing which may either immediately, or mediately conduct us unto God, the last end of all our happinesse.

### CHAP. III.

*How all evils proceed from evill thoughts:*

**I**F we would seriously consider from whence all the evils, miseries, and mischiefs, which have happened in heaven or earth, are originally sprung, or have had their beginning, or yet do daily arise; we shall easily find, that they originally have

have proceeded, and even at this day do proceed from impious and wicked thoughts.

In heaven all the Angells and intellectuall Spirits lived in peace, and unity with God, and amongst themselves, untill *Lucifer* one of the chiefest amongst the Intelligencers or Angells, began to think wickedly, and to say in his heart, *I will ascend into heaven, above the starres of God I will exalt my throne, Esay. 14. 13.* And upon earth there was no evill, sicknesse, or infirmities, or miseries amongst men, untill man began to think impiously, that he would be like God, *Gen. 3. 5.* Whereupon truth it self saith, *Out of the heart come forth evill thoughts, murders, adulteries, fornications, theft, false testimonies, blasphemies, these are the things which defile the soul, Mat. 15: 19.* which is also confirmed by experience, for in all our voluntary actions, we first think before we do;

[ro]

whereby it is sufficiently manifest unto any reasonable man, that all the miseries and calamities which heretofore have been, or now are in the world, or hereafter shall be, originally proceed from evill thoughts; wherefore if we could but plant the Nurse of pious thoughts amongst men, we should in great part, at least, ease them of their miseries, contentions, civill warres, Sects, and brawls.

Neither would the planting of pious thoughts amongst mankind be a thing of so great a difficulty to bring to passe, if they would but firmly and constantly believe the truth in this matter; which is, that evill thoughts do not only separate, and divide one man from another, and bring in all those calamities and miseries, which we daily see amongst men, but also divide man from God, make divisions even in himself, and deprive him of his everlasting

ing

ing weal, as witnesseth the Scriptures, saying, *Perverse thoughts separate from God, Wisd. 1. 3.* Again in the same chapter, *The Holy Ghost will withdraw himself from the thoughts that are without understanding: and yet more, In the thoughts of the impious there shall be examination, and the bearing of his works shall come to God, to the chastising of his iniquities.* Again, *evill thoughts are abomination to our Lord, Prover. 11. 16:* Whereupon God further saith by the Prophet *Isay, take away the evill of your thoughts from mine eyes, Isa. 1. 16.* Again, *Let the impious forsake his wayes, and the unjust man his thoughts, and return to our Lord, and he will have mercy upon him, Isa. 55. 7.* Again, *Woe be to you, who think that which is unprofitable, Micheas 2. 1.* And with these agree the Prophet *Zackary, saying, Think ye not every man in your heart evill against his friend, and a lying eye love ye*

not, for all these things are such as I hate, saith the Lord, Zach. 8. 17. Thus the Scriptures, of the miseries, and wretchednesse, which accompany evil thoughts.

Now what man is there, who is indued with reason, and will be sensible of his own good or evil, that (the aforesaid miseries considered) will not hate all impious thoughts, and be glad of the means how to nourish in himselfe pious thoughts, especially the Scripture saying, *He who thinketh to do evil, shall be called a fool, Prov. 24. 6.* of whom our Saviour saith, *Thou fool, this night they (the divells) require thy soul of thee; and the things which thou hast provided, (by wicked thoughts) whose shall they be? Luk. 12. 20.* for he (saith S. Hierome upon this aforesaid Text) is truly to be called a foole, who consenteth in his thoughts to the suggestion of sin, although to the eyes of men he seem never so wise.

For

For the aforesaid reasons, our dear Lord and Saviour being carefull of the good and salvation of mankind, reprehendeth man for his evill thoughts, saying; *Wherefore think ye evill in your hearts, Mat. 9. 4.* And S. Paul knowing the many miseries and wretchednesse which attend upon impious thoughts, exhorteth all men to practise, and nourish in themselves pious thoughts, saying; *Brethren, what things soever be true, whatsoever honest, whatsoever just, whatsoever holy, whatsoever amiable, whatsoever of good fame; if there be any vertue, if any praise of discipline, those things think upon, Phil. 4. 8.* and for a reward of nourishing such pious thoughts, addeth, *and the God of peace shall be with you;* whereupon S. Chrysostome upon this Text saith, *You may see how S. Paul would cast all wicked thoughts out of our minds, for from evill thoughts all wicked deeds proceed.*  
 From

From hence it is that the Prophet calleth those happy, who presently correct, or kill their evill thoughts, which he calleth *Daughters of Babylon*, saying, daughter of Babylon, (*Blessed is he that shall hold, and shall crush thy little ones against the rock*, Psal. 136. 9. *who are these little ones of Babylon*, saith S. Augustine upon this Text, *but our arising evill desires, when it is a little one, or as soon as it ariseth, crush it. We kill our little ones*; saith S. Gregory (in the end of his expositions upon the fourth Penitentiall Psalme) *against the rock, when we mortifie or kill the first unlawfull motions, or thoughts, by an intention to follow Christ, for Christ was the rock*, 1 Cor. 10. 6.

Almighty God foreseeing so many evils to proceed from wicked thoughts, to prevent those miseries, of the ten Commandements which he gave unto men, two of them are against vicious thoughts, saying,  
*Thou*



Thou shalt not covet thy neighbours  
 house, neither shalt thou desire his  
 wife: *Exod. 20. 17*; and writ them  
 in the hearts of all people, *Rom. 2.*  
*15.* whereupon *Juvenal* an heathen  
 Poet, in his third Satyr saith, *He who*  
*shall think any secret wickednesse*  
*within himself, is guilty of the fact.*  
 And *Valerius Maximus*, in the se-  
 cond chapter of his seventh book,  
 reporteth, that *Thales* the Philoso-  
 pher being demanded whether  
 God were ignorant of the works  
 of men, answered, *No not of their*  
*thoughts, wherefore (saith he) we*  
*ought not only to have pure hands, but*  
*also pure minds, seeing that we should*  
*believe the divine Godhead to be*  
*present at our secret thoughts.* From  
 hence also it is that *Alexander the*  
*Great* (as affirmeth *S. Basil* in his  
 twentyfourth Homily) knew that  
 it was an offence by beholding, to  
 covet a woman in thought, al-  
 though he did not accomplish the  
 fact.

fact: And *Cicero* a morall man writing divers books of Offices unto his Son *Mark*, for the well disposing of his life, in his first book, not farre from the beginning, amongst other things, admonisheth him, *That in all his opinions and deeds, he should neither do, nor think any thing (libidinose) lecherously,* the light of Nature teaching even the more morall sort of heathen men, that evill thoughts were corrupters of good manners; and originally the cause of all misery and disorders; and therefore desired that they might be avoided, at least for the benefit of their Common-wealth.

CHAP.

## CHAP. IV.

*The excellency of Pious thoughts, and how good works, and heroicall actions proceed from them.*

**T**He substance of all mens souls are of one coelestiall incorruptible matter; the difference between soul and soul in excellency, beauty, and purity in this life, is the inherent grace, infused vertues, pious thoughts, vertuous operations, and in the other coelestiall splendour, and everlasting blisse, which God bestoweth upon his servants; all which in such as are baptized, and of years of discretion (of whom I intend only to treat) depend upon the pious thoughts, and vertuous operation of the soul in this life, according to the words of our Lord, saying, *Out of the heart come forth evil cogitations; these are the things which defile the soul, Mat. 15. 19. of the abundance of the heart the mouth speak-*

*speakes, Mat. 12. Whereupon S. Paul saith, that Christ is a Discerner, or censurer of the cogitations, and of the intent of the heart, Heb. 4. 12.*

God will not only examine our outward works and words, but also our very thoughts and intentions of our hearts; whereupon the Prophet *Jeremy* saith, *Wash thy heart from malice O Hierusalem, that thou mayest be saved; how long shall hurtfull cogitations abide in thee? Jer. 4. 14.* to signifie unto us, that no outward act of almes or prayers, or of any other seeming good deed, is acceptable, or of esteeme before God, as long as wicked thoughts, or impious intentions have place in the soul; but first it is necessary to wash our hearts, and cleanse our souls from malicious thoughts, and evill intentions, before we can doe any good deed, or be saved.

Amongst the Sacrifices which were

were offered to God in the old Law, the Sacrifice which was to be acceptable, and propitious to his expectation who offered it; *The entrails, and feet,* (which signifie the thoughts and affections) *were washed with water,* before they were offered upon the Altar, *Lev. i.* to signifie unto us, that no Sacrifice of any kind was acceptable, or propitious before God for the remission of our sin, unlesse it were offered with pious thoughts, and sincere affection or intention: whereupon, though throughout the book of *Leviticus* God had commanded Sacrifice to be offered unto him, and also the feasts of the new-Moone, and Sabbaths, and other festivall dayes to be kept, yet he saith to the Jewes, *To what purpose do you offer to me your vittimes? the holocausts of rams, and the fat of fat things, and the blood of calves, and lambs, and buck, goats I have not desired,*

*desired, who sought for these things at your hands? The new Moon, and the Sabbath; and other festivities I will not abide, Isay I. 11.*

And shewing the reason why he was so averſed from the things which formerly he had expreſſly commanded, addeth, becauſe they were not performed with ſuch pious thoughts, and purity of heart, as he deſired, ſaying, *Your aſſemblies are wicked, your hands are full of blond, waſh you, be clean, take away the evill of your cogitations from mine eyes, &c. and come and accuſe me, ſaith our Lord, if your ſins ſhall be as ſcarlet, they ſhall be made white as ſnow; and if they be red as vermillion, they ſhall be white as wooll; Iſa. 1. 13.* So that neither corporall, nor ſpirit uall Sacrifice, nor any other outward act, is gratefull or acceptable to God, unleſſe they be accompanied with pious thoughts, and intentions to do them for the love of  
 God;

God; whereby appeareth the excellency of pious thoughts, for that they give grace, beauty, and lustre unto all our actions before God.

The Patriarch *Abraham* resolved with himself so far to obey God, as to sacrifice unto him his only son *Isaac*; & though by the providence of God, he was hindered from the fact; yet because he had a reall intention, and pious thoughts to performe it, this work was so acceptable unto God, as that thereupon he made unto him the promise, *That in his seed (Christ) all Nations should be blessed.* King *David* resolved with himself to build a glorious Temple for God, wherein, though he was prevented by Gods own appointment, yet he received so great a reward for these his pious thoughts, and good intentions, that God said unto him by the Prophet *Nathan*, *I will give thee rest from all thine ene-*

ories, and will make thee a house when thy daies shall be accomplished; and thou shalt sleep with thy fathers; I will raise up thy seed after thee, which shall come forth of thy womb, and I will establish his Kingdome; He shall build a house to my name, and I will establish the throne of his Kingdome for ever, 2 Kings 7.

Our Saviour sitting over against the Treasury of the Temple, observed how the multitude did cast money into the Treasury, and many rich men gave liberally; but when there came a poor widow, she cast in two mites, which is a farthing; he calling his Disciples together, said, Amen I say to you, that this poor widow hath cast in more, then all the rest, for all these of their abundance have cast into the gifts of God, but she of her penury hath cast in all her living that she had, Mark 12. Luk. 21. So though her gift in substance was the least, yet the piety of her mind, and



and purity of her thoughts, made it amount to be the highest in value before God.

*As our ears (saith S. Augustine upon the 148. Psalm) are to our voyces, so the eares of God are to our thoughts; as our ears listen unto our words, or unto the tune of our voyces, to give testimony what they are, even so saith S. Augustine, the eares of God watch upon our thoughts: I know (saith God) their works, and their cogitations, Iſa. 66. 18. and as there it followeth, I will judge every man accordingly, whereby it doth appear, how carefull and vigilant every one ought to be of his thoughts.*

*It is not possible (saith S. Augustine in the place before cited) that he can have evill deeds or works, who hath good thoughts, for the deeds or works proceed from the thoughts: neither can any man do any thing, or move any of his members to do any act, unlesse first the*

the commandement of his thoughts precedes: Even as whatsoever the Emperor in his inward Pallace doth command, passeth throughout the whole Empire, and into all the Provinces; what a motion or stir is made at the command of the Emperor sitting within his Pallace? He only moveth his lips when he speaketh, and all the Provinces are moved to do that which he saith: So in every one of us the Emperor is within, he sitteth within in our hearts; if he commands good, good things are done; if he command evil, evil and sin is committed. Thus S. Augustine. And this is sufficient to shew unto thee Reader, the excellency of pious thoughts, that they make all a mans life pious and vertuous, and have promise of this life, and of that which is to come.

CHAP.

## CHAP. V.

*How the thoughts commonly follow the senses, and that the senses consented unto beget our thoughts.*

**T**He Philosophers seeking out how the understanding of men come to know, or think good or evil thoughts, affirm with one consent, as a generall maxime or principle, that there is nothing in the understanding, which either by it selfe, or els by some resemblance, shadow, or picture, was not first in some of the senses, in such sort, as *Aristotle* in the 8. cha. of his 3. book of the soul absolutely affirmeth, *That sensible things in sensible formes, are also forms in the understanding;* whereupon it cometh to passe, saith he, *That he who wanteth senses, can neither learn, nor understand any thing,* as also we find by experience, for he who is born deaf, though the organs of his tongue be never so

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fect, yet he cannot learn to speak; and he who is borne blind, though he have his other senses and understanding perfect, yet shall he never be able to discern or dispute of colours.

The senses bring in the outward visible species, images, signs, figures, or forms of things, and place them in the phantasie and memory; the memory and phantasie propounds them to the will and understanding, and the understanding and will embracing them, frame thoughts and actions accordingly: for as *S. Augustine* in the eighth chapter of his tenth book of Confessions saith, *The things themselves do not enter into the memory, only the images of the things perceived by the senses, are ready there at hand, whensoever the thoughts will call for them.* Thus *S. Augustine*; whereby it appeareth, that according to the images or formes, which the senses bring in, the

the soul thinketh; wherefore if the senses bring in images and species of good and pious things, the thoughts are noble, heroicall, and pious; if of vicious and wicked, then the thoughts will also be base and vile.

From hence it is that the Prophet *Jeremy*, speaking in the person of one, who through the liberty which he gave unto his eyes, had infected his soule with wicked thoughts, and himself with filthy sins, saith, *Mine eye hath spoiled my soul*, Lament. 3. 51. Again, *death is come up through our windows*, Jer. 9. 21. The eye (saith *S. Ambrose* in the first chapter of his book intituled *de fuga seculi*) hath looked, and hath perverted the sense of the mind; the ear hath heard, and hath changed the intention, a smell ascended, and hath hindered the thought, the mouth tasted, and sin is committed, the touch approached, and the fire burned; for as the Prophet

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saith,

*saith, death entereth by the windows, and thy windows are thine eyes. Thus S. Ambrose, to shew unto us, that the thoughts commonly follow the senses, and that the senses consented unto, beget our thoughts.*

### CHAP. VI.

*The power which the senses have to move the mind, to think good or evil, as they present.*

**W**Hat force our eyes have to move our mind to think good or evil, as they present unto it, may well appeare by our first parent Eve, her fall, who living in the delights of Paradise, cloathed with originall grace, and possessed of what her heart could honestly desire, looked only upon the forbidden fruit, and *saw that the tree was good to eat (as her senses told her) and fair to the eyes, and delightfull to behold, and she took of the fruit thereof, and did eat; and so brought not only*

only originall sin into the world; but also evill thoughts and deeds; and sicknesse, and infirmities, and all diseases, and death, which were not before, nor should have been, if sin had never been committed; whereby it doth appear, how much it importeth man, to have alwayes before his eyes sacred forms, pictures, signs, and images, that his senses beholding them, his thoughts may be pious: for as S. Gregory the Great ( in the first chapter of his sixth book upon the first of Kings ) saith, *seeing that we cannot think two things at once, it is easily brought about, that thinking of other things ( which are good ) we cannot be troubled with evill thoughts.*

Holy Job considering the power which the object of the senses have, in filling our hearts and minds with pious thoughts, saith, *I have made a covenant with mine eyes, that I would not so much as think of a Virgin, Job*

31.1. The object of the eyes, being for the most part the matter of our thoughts, holy Job made a covenant with his eyes, that they should not behold the beauty of a Virgin, least it might administer vain and carnall matter to his thoughts: whereupon S. Gregory the Great upon this text saith, That Job might keep the thoughts of his heart chaste; he made a covenant with his eyes, least that they might first with liberty behold, that which afterwards he should even, as it were, against his will, love, for it is a great burthen which the flesh draweth downward, and the Image or Picture of Beauty once tyed to the heart, by means of the eyes, it's hardly loosed with the pulling of both the hands: wherefore if we will not be troubled with slippery or wanton thoughts, we must be provident before hand, for it is no way safe for us to behold that which we may not covet; wherefore, that the mind may be preserved in pi-  
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ous thoughts, the eyes (like thieves who are posting to steal) are to be drawne back from lasciviousnesse in their pleasures; for even Eve had not touch-  
ed the forbidden tree, had she not first with too great liberty looked upon it. Thus S. Gregory; to demonstrate un-  
to us, how much the beholding of sacred pictures, signes, and images, which represent unto us, either God, or the things of heaven, or the mysteries of our faith, may be benefi-  
ciall unto us, seeing they are, or may be.

*Plutarch* reporteth of *Alexander* the Great in his life, that after he had taken the daughters of *Darius* King of Persia captives, he visited and saluted them very seldome, and then alwayes with his eyes cast upon the ground, being, saith he, afraid of himself, least that he might be intangled in their rare beauty; neither would he ever come in the sight of *Darius* his wife, who was,

(as they told him) a most comely woman, but many times resorted unto her mother, whose years took away the occasion of vain thoughts, or sensuall allurements, and not to be hindered in his designs, and conquests by the beauty of the Persian Dames, as *Curtius* relateth, he imagined them to be Statues of wood, or stone, saying, *The Persian Ladies are the grieve of the eyes, but I passe by them, as by Statues.*

*S. Hierome* shewing unto us, how much the object of our senses help, or hurt our soules; in his second book against *Jovinian* saith, by the five senses, as it were by windows, vices find enterance into the soul: The chiefe City and Castle of the soule cannot be surprised or taken, unlesse the Army of the enemy enter in by the gates; by the tumultuous motions of the senses the soule is oppressed, it is led away captive by the sight, by the hearing, by the smelling, by the tast and touch.

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According as the senses present unto the soule, so she discourseth, thinketh, and worketh; whereupon the Councell *Agathensis* in the twenty eighth chapter forbiddeth Clergy men, and those who were bound to live chaste, to be present at marriage feasts, or at other prophane meetings, where Love-songs were sung, or wanton speeches used; where unclean motions of the body, by dancing, or lascivious kissing, might be stirred up, least (as it saith) their eares and eyes (which according to their obligation, are bound to attend the sacred mysteries) should become polluted, with the infection of vaine speeches and filthy words.

Neither art thou Christian Reader stronger then *Sampson*, nor more holy then *David*, nor wiser then *Solomon*, who were all overcome, and made a prey to their enemies, by the vain object of the senses;

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whereby

whereby appeareth the power which the senses have to move the mind to think good or evil, as they present.

## CHAP. VII.

*How pious objects, and sacred Pictures furnish our souls with pious thoughts.*

**T**He object of the senses having that power with our soules, as that it can for the most part forcibly perswade us, to think good or evil, as it representeth. If thou wilt Christian Reader have pious thoughts, thou must alwayes, or for the most part, have before thine eyes and senses pious objects, such as are the presence of God under some borrowed forme, the passion of our Lord, things of heaven, and the mysteries of our holy faith, which because they are all either invisible, or absent, or both, it is requisite as long as thou art in this vale of tears (whereas the Apostle saith,

faith, *we see by a glasse in a dark fort*) to have of the aforelaid things sacred artificiall pictures, signes, and images, or borrowed formes, which may represent unto thy senses these holy things, as a Nurse to feed thy soul with pious thoughts.

Neither is it sufficient to the maintenance of pious thoughts, only to have sacred artificiall pictures, signes, and images before you to behold, but also it is necessary that you beare a relative religious honor and respect towards them; for this doth not only prepare, and open wide your heart to receive the said Species into your understanding, and to love and understand the sacred things which they do represent; but also doth imprint a perseverance of pious thoughts in your heart; for every one easily imbraceeth and entertaineth that which he honoreth and esteemeth, as we see by daily experience; for if a thing be  
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never so good, yet if you doe not esteem it, to you it is not good, but hurtfull, who contemne a sacred thing.

For this cause S. *John Baptist* honored and worshipped the latchet of our Saviours shoes with a relative religious worship, which ended in our Saviour, saying, *whose latchet of his shoe I am not worthy to unloose, John I. 1. 2. 7.* And he who so much honored the latchet of his shoe, as that he thought himself not worthy to touch it, in respect of the supereminent honor which belonged to our Saviour; imagine if you can the innumerable pious thoughts of God, and of the mysteries of our faith which were in his soul, seeing that God *exalteth the humble*: whereupon S. *Augustine* upon this text saith, *He humbled himself very much, in that he thought himself not worthy to do this; certainly (saith S. Augustine) he was full of the*

*the Holy Ghost*: what a consequence is this? *S. John* said, *I am not worthy to unloose the latchet of his shoe*; and thereupon *S. Augustine* inferreth, that he was full of the Holy Ghost, because that relative religious honor which he gave unto the latchet of our Lords shoe for our Saviours sake, opened wide his heart, to receive into it all kind of pious thoughts, or any impression of our Saviour, or of the Holy Ghost, who dwelleth with a contrite and humble spirit, *Isay 57. 15.*

From hence also it is, that the faithfull in the Primitive Church so much honored with a relative religious honor the shadow of *S. Peter*, and the handkerchiefs of *S. Paul*, as that they did bring forth the sick into the streets, and laid them in beds, and couches, that when Peter came, his shadow at the least might overshadow them, *Act. 5. 15.* and brought from *S. Pauls* body napkins, or handkerchiefs

*reacheth unto the sick.* *Act. 19. 11.*  
 that by any thing which had relation  
 on unto these holy servants of  
 God, they might at least beget in  
 the sick pious thoughts, and some-  
 times also health of body, or cure of  
 their diseases.

From hence also it is, that the  
 faithfull at all times have not onely  
 had respect and reverence to the me-  
 mory of the Martyrs, the locall pla-  
 ces of Churches, Chappells, and Al-  
 tars, and to the holy name of God,  
 and *Iesus Christ* our Lord, but also  
 unto the sacred text of the Scri-  
 ptures, pious books, and service of  
 the Church, which are but holy  
 signes, notes, pictures, similitudes,  
 and objects to our senses, which may  
 furnish our soules with pious  
 thoughts, as *S. Augustine* after his  
 conversion in the sixth chapter of  
 his ninth book of Confessions af-  
 firmeth they did in him with great  
 consolation, saying, *By the notes of*  
*the*



the Church so sweetly sung, the words did flow into my ears, and the truth which was contained therein, distilled melting into my heart, and the affection of piety even boyled in my breast, my tears ran trickling down my cheeks, and it was well with me. Thus S. Augustine, to demonstrate unto us, that as obscene and filthy objects, and the names and notes of prophane loves and vicious things respected, beget in our hearts impious and wicked thoughts, so pious objects and sacred pictures, when they are respected for the holy things which they represent, do presently furnish our minds with pious thoughts, as I shall further shew in the ensuing Chapters.

CHAP.

## CHAP. VIII.

*The necessity of sacred artificiall Pictures, Signes and Images, to the nourishing of pious thoughts, and what we call sacred Pictures and Signes.*

**T**He thoughts for the most part following the senses, (as I have shewed in the precedent chapter) to have pious and golden thoughts, it is not only necessary to avoid vaine and idle species and formes, but also to have often, or for the most part, before our eyes sacred artificiall pictures, signes, and images, thereby to imprint in our hearts sacred and pious thoughts: but we call these sacred artificiall pictures, signes and images, which represent unto us holy, and divine, and invisible things, or the mysteries of our faith, &c. and as they do represent them unto us, and imprint in our hearts the knowledge of the aforesaid divine things or  
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mysteries, and beget in our minds  
 pious thoughts, these we call sa-  
 cred, not for the matter they are  
 made of, but for the sacred things  
 they do or may represent, and as  
 they do represent them unto us, this  
 we understand by sacred artificiall  
 pictures, signes and images, and no-  
 thing els: Now how necessary these  
 things are to the begetting in us pi-  
 ous thoughts, appeareth first by  
 what I have said in the former chap-  
 ters; for if we can learn nothing, or  
 understand or think of any thing,  
 but either by it selfe, or els by some  
 resemblance, picture, or signe, it  
 must passe by the senses: and all the  
 things of heaven, and mysteries of  
 our faith, &c. are invisible, and in-  
 sensible to the senses, unlesse we use  
 sacred artificiall pictures, signes and  
 images; we can never come to know  
 any thing of the heaven of glory, or  
 of the mysteries of our faith, &c. as  
 further appeareth by the Heathen  
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and Pagan people, who for want of the use of these things, and of a Preacher to preach or teach them these things, by audible sacred artificiall signes, or visible sacred artificiall pictures, signes and images, remain untill this day in their infidelity, or Paganism.

And v'e also, w<sup>h</sup>o at this day, and in former times are Catholique Christians, have learned our Christianity by those sacred artificiall signes, pictures and images, neither otherwise could we ever have knowne it, as witnesseth S. Paul saying, *how shall they hear without a Preacher, Rom. 10. 14.* If Preachers had not come and taught all the Christian Catholique Nations that are, the things of heaven, and mysteries of their faith, by audible artificiall sacred signes, or visible sacred signes, pictures and images, they should never have learned them, or have come to know them; for as S. Paul

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in the aforeſaid chapter ſaith, *faith is by hearing, and hearing is by the word of God*; and words are but ſignes of things, as witneſſeth *Ariſtotle* in the firſt chapter of his firſt book of *Perihermanias*, and *Pierius* in his book of the ſacred Egyptian letters throughout; neither as I have proved in the precedent chapters, do the things themſelves enter into the mind by the ſenſes, but their ſignes, pictures, formes or images, whereby it appeareth that the neceſſity of uſing ſacred artificiall ſignes, pictures, and images is ſuch, as that without them we cannot learn divine things, or the myſteries of our faith.

Now ſeeing that the mind (as *Cicero* in his firſt book of Offices affirmeth) *is never quiet*, but is always thinking or doing, as we may find by our dreams, and diſcourſes upon things in our memory and phantaſies, when we are even aſleep, and  
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no divine thing can naturally enter into our hearts and minds to be thought upon, or agitated, or discoursed of, which passeth not by some form, picture signe, or image through the senses, it necessarily followeth, that if we will have pious thoughts, we must propose to the senses sacred artificiall pictures, signes, formes or shapes, that they may represent unto the heart, and mind sacred things, as matter of pious thoughts; from whence it is, that Catholique Christians in the Primitive Church, and at all times used sacred artificiall pictures, signs and images, as of the Nativity, Preaching, working of Miracles, Passion of our Lord, upon his Ascension into heaven, his glory there, and of his coming again at the day of Judgement, and also sacred signs, pictures or images of all the things contained in both Testaments, as the pictures, signs and images of Angels

gels and Saints, and of all vertues, &c. thereby to furnish the mind by these objects of the senses with pious thoughts.

For as Abbot *Moses*, a vertuous and learned old *Ermite*, who retyred himself into the desarts of Egypt for the salvation of his soule; in the eighteenth chapter of the first book of *Cassians Collations* saith, *The exercises of our soules may very fitly be compared unto a Water-mill, which is so continually turned about with the violence of a stream running forth amain through certain holes, that it can never cease from grinding, yet it is the Millers or Masters power, whether it shall grind Wheat or Barley, or if he will cast into it to grind or work upon Oats; for that certainly will be broken in pieces and grinded, which the Master or Miller will cast into it. In like manner, the mind (saith he) turned about by the incursions of this present life,*  
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and by the torrents of temptations which rush in upon us, cannot be free from the heat of thoughts, whereof, which to admit, or to repulse, every one ought to learne by his diligence and pains, for if we continually apply our minds unto the meditation of the holy Scriptures, raise up our memory to the memory of spirituall things, elevate our desires to the desire of perfection, and to the hope of the happinesse to come; it must needs be, that the thoughts which arise in our minds shall be spirituall, the mind being brought to stay her self upon those things which she hath meditated, but if overcome by sloth and negligence, we spend our time in vices and idle talk, or els busie our selves with the superfluous cares of the world: then our hearts will be filled with hurtfull thoughts, like a kind of a cockle sprung from thence; for as our Saviour said, where the treasure of our works or intentions is, there also our heart must necessarily be fixed.

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Thus Abbot *Moyſes*, a holy Hermit, who lived about twelve hundred yeares paſt in the deſarts of *Soici* in *Egypt*, as affirmeth *Ruffinus* in the eighth chapter of his eleventh book of hiſtories, where their letters were all viſible pictures, ſigns and images, as witneſſeth *Pierius* in his book of the ſacred Egyptian letters: And the like compariſon of the operation of our ſoules in matter of thoughts hath S. *Anſelme*, ſometime Archbiſhop of *Canterbury*; in the forty one chapter of his book of *Similitudes*, and others, to demonſtrate unto us the neceſſity of often hearing with reſpect and reverence ſacred ſounds, which are but ſignes of holy things, and of often ſeeing, beholding, and looking upon ſacred artificiall pictures, ſignes and images, which repreſent unto us divine things, or the myſteries of our faith, &c. with a relative religious worſhip, that by hearing  
or

or beholding them after that manner, the divine things or mysteries of our faith may easily passe and enter into our minds, and fill our hearts with pious thoughts, as I shall yet further shew in the ensuing chapters.

### CHAP. IX.

*What we mean by a relative Religious Worship, and of the distinction of honor and worship.*

**A**S our Opposers would not understand what we mean by sacred pictures, signes and images, no more will they understand what we intend by a Relative Religious Worship, unlesse we explicate it unto them; wherefore here it is necessary to repeat what I have said in the first and second chapters of our book, of the honor and prayer to Saints, where I have shewed, that as there are in generall two Kingdomes upon earth, th'one temporall,

call, th'other spirituall, so also in generall (and for as much as will serve for our purpose) there are two kinds of honors and worships, the one civill, belonging to the temporall Kingdome, the other religious, belonging to the spirituall Kingdome, and both these kinds of honors and worships have divers degrees, divisions, or distributions, according to the divers and different dignities in the said Kingdomes, and yet keep one or the same name of honor or worship, with little variety in words, more then the termes of religious, civill or superstitious.

As for example, all the honor and worship which is in the temporall Kingdome, as it is temporall, and not Christan, whether it be exhibited to God. or Gods, or Kings, or his Officers, or other of his Subjects, is but civill or superstitious, though it be divided into divers acts, operations

tions and degrees, for these who have no true Religion (as Turks, Jews, and Infidells,) can have no true religious worship amongst them; therefore all the honor and worship which can or may be amongst them, is but civill or superstitious, according to the humane vertues, dignities, or superstition, which is used amongst them, though it be divided into divers degrees; and that civill or superstitious worship which they bestow upon God, or Gods, or their Kings, may not be given to every temporall man or Officer amongst them, but an inferiour, according to the civill or superstitious dignity, or office, or esteem of every one, or the relation any thing amongst them hath to a higher civill or superstitious power; the same we say of Religious Worship in the spirituall Kingdome of Gods Church, as it is spirituall, that whether it be exhibited to God, or  
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to the Officers of his Church, or to other Christians, or to sacred things dedicated to his honor, yet we call it still a Religious Worship, though that Religious Worship which we bestow upon God, as he is God (such as are Sacrifices, oaths and vowes) may not be exhibited to his creatures, but an inferiour, according to the quality, dignity or esteem which the said creatures have in Gods Church, or the relation they have unto higher powers; and therefore for distinction sake, we call this inferiour worship which is bestowed upon creatures, a Relative Religious Worship, and not an absolute, as having relation to God, the end of all goodnesse, esteem and dignity, and this we intend and mean by a Relative Religious Worship, and after this manner we affirm that sacred pictures, signes and images may be honored and worshipped, with a Relative Religious visible and invi-

sible worship (and not with an absolute) as having relation either immediately or mediately unto God, the end of all goodnesse.

This noble morall vertue of Religion, as also other morall vertues, hath divers acts or operations, some whereof only respect God, as he is God and Creator of all things, others his Angels and Saints, or spirituall persons, or ecclesiasticall and sacred things dedicated to his honor and service; as it respecteth only and chiefly God, it is divine honor and worship, or an absolute worship, independent upon any other thing, as it respecteth the creatures and sacred things dedicated to his service, it is relative religious honor and worship, because it is not absolute, or stayeth there, but hath a further relation to God, the end of all goodnesse, as of whom, and by whom, and from whom the thing worshipped hath that honor and

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worship, and not of it selfe, by it selfe.

The like we find in other morall vertues; as for example, in Justice, though the substance and nature of this vertue be one particular vertue, yet her operations and effects are divers and different, whereof some are occupied about God, as he is God and Creator of all things, others about his creatures; and that work or operation which according to Justice we bestow upon God, as he is God and Creator of all things (as love of the whole heart) may not be bestowed upon his creatures, but an other of an inferiour and relative quality; and the like we may say of other morall vertues, and also of Religion, which is described by *S. Thomas* in his *2a. 2a. quest. 81.* to be one speciall most noble morall vertue, distinct onely by reason from holinesse, which according to her proper acts and operati-

on doth only respect God, and by other vertues which she commandeth his creatures; and therefore when she is described according to her most principall office or operation, or principall Analogate, she is said to belong unto God only, and when she is described according to her largest extent or signification, then she is said to belong unto God and holy things; that Religion, and a religious worship and honor doth belong unto God, that our Adversaries do confesse, that she doth also belong after the aforesaid relative manner, unto sacred pictures, signes and images, and other holy things, either mediately or immediately dedicated to the honor end service of God, that I shall further shew in the ensuing chapters.

## CHAP.



## CHAP. X.

*That a Relative Religious Worship belongeth unto sacred things, Pictures, Signes and Images, as they immediately or mediately conduct us to God.*

**S.** *Paul* speaking of the sacred things, Rites and Ceremonies which were used by the faithfull in the Old Law, in the service of God, saith, *These things were done in a figure of us: Again, All these things happened to them in sign (or example, as Protestants translate) 1 Cor. 10.* Again, *For the Law having a shadow of things to come, not the very image of the things, Heb. 10. 1.* whereby it appeareth that the Rites, Ceremonies, and Sacraments of the Old Law were but sacred Signs, Pictures, Images, Shadows, or imperfect and obscure representations of the sacred things of the New Testament; whereupon *S. Paul* saith, that *Abraham* received the sign of Circumcision,

on, seal of the Justice of Faith, that is in prepuce, or Christians, Rom. 4. 11. yet they worshipped these figures, signs and shadows in the Old Law with a relative religious worship and honor, as witnesseth the Scripture, saying, *You shall observe these Ceremonies,* (in the Sacrifice of the Paschall Lamb) *and when your children shall say unto you what is this Religion? you shall say to them, it is the victime of your Lords passage, when he passed over the houses of the children of Israel in Egypt, Exod. 12. 16.* where the Scriptures call the reverence and respect which was borne unto the Ceremonies and signes which represented our Lords passage over the houses of the children of Israel in Egypt, a Religion, where they used a relative religious worship, as of the same nature, and not a civill, which is of another kind.

Again, *Aaron and his children shall*

shall be Priests to me by a perpetuall Religion, *Exod. 29. 9.* Again, *This is the annoynting of Aaron and his sons in the Ceremonies of our Lord, &c. by a perpetuall Religion in their generations, Exod. 7. 35.* where the Scriptures call the signes and ceremonies which were used in the consecration of *Aaron* and his children to be Priests, a Religion, and therefore to be performed with an outward and inward relative religious respect and reverence. In like manner, a red cow being offered in burnt victims for sin, the Scriptures say, *This is the Religion of the victims which our Lord hath appointed, Num. 19. 2.* where the Scriptures call the Rites and Ceremonies used about the Sacrifice for sin a Religion, and therefore performed with a relative religious honor, respect, and reverence.

The Scriptures also speaking of an addition of many people unto

the Rites and Ceremonies of the Jewes, say, *Many other Nations and Sects were joyned to their Religion and Ceremonies, Hester 8. 17.* whereupon S. Paul saith, *According to the most pure Sect of our Religion, I was a Pharisee, Act. 26. 6.* where the Scriptures and S. Paul call the whole practise which they had about sacred things or things dedicated to the honor of God, and use of their divine service, a Religion, and then the respect and reverence which they were to use about the said things, must be religious, as of the same nature, for as our Saviour said, *We doe not gather grapes on thornes, or figs on thistles, Mat. 7. 16.*

S. James saith, *If any man think himself to be religious, not bridling his tongue, this mans religion is vaine, James 1. 26.* where he supposeth that Religion, and so likewise a religious worship may be used about the tempering of the tongue. Again

gain in the same place S. James saith,  
*A Religion clean and unspotted with  
 God the Father is this, to visit Or-  
 phans and Widows in their tribulati-  
 ons, and to keep himself unspotted from  
 the world: where likewise he suppo-  
 seth, that Religion and religious  
 worship may be exercised in visiting  
 Widows and Orphans, and the acts  
 of vertue.*

*Aristotle* in the third chapter of  
 his book of Politiques, taught by  
 the light of reason, saith, *Honor is  
 justly given, when it is distributed ac-  
 cording to dignity.* And S. Paul saith,  
*Render to all men their due; Rom.*  
*13. 7.*

And some men are religious, as  
 witnesseth the Scriptures, saying,  
*All religious blesse ye our Lord, Dan.*  
*3. 90.* Again, *There were at Hierusa-*  
*lem Jewes, religious men of all Nati-*  
*ons, Act. 2. 5.* Again, *Cornelius the*  
*Centurion is called Religious, Act.*  
*10. 2.* and you cannot give honor

according to the dignity of one who is religious, or render unto him his due, unlesse you give him some kind of religious honor or worship, all other being inferiour unto his dignity; whereby it appeareth, that some kind of religious worship may be given unto creatures.

Civill honor, worship and adoration may be given unto prophane men, as witnesseth the fact of *Jacob*, who seeing *Esau* coming towards him, going forward, he adored prostrate to the ground seven times, *Gen. 32, 3*. yet *Esau* was a prophane person, as witnesseth *S. Paul*, *Heb. 12. 16*. The Roman souldiers of all Nations, as well faithfull as Infidells, adored the Imperiall Ensign called *Labarum*, as witnesseth *Zozomenns* in the fourth chapter of his first book of histories; and all people and Nations, who are not exceeding barbarous, have worshipped and honored the Chair of Estate, Scepter, Crown,  
and

and the very name of their Kings and Emperors, when it hath been pronounced in publike Edicts: whereby it appeareth, that a worship more then civill is due unto the friends of God, and sacred things dedicated to his honor and service, otherwise you put no difference betweene sacred things and prophane, which God condemneth, saying, *Her Priests have contemned my law, and have polluted my Sanctuaries, between a holy thing and a prophane they have put no difference, Ezecch. 22. 26.* whereupon our Saviour, when he had made as it were a whip of little cords, he cast them who sold oxen, and sheep, and doves, and bankers out of the Temple, *Joh. 2. 13.* And S. Paul reprehended divers Christians for eating in the Church, saying, *Have you not houses to eat and drink in, or condemn you the Church of God, 1 Cor. 11. 22.*

The Officers of Christ in his Church

Church are his Legats, according to the words of S. Paul, saying, *We are Legats for Christ*, 2 Cor. 5. 20. and Legats by relation do participate in some part of the honor and worship which is due unto their Lords and Masters; wherefore seeing that to God is due an absolute religious worship, to the Officers of Gods Church, or his Legats, must be due an inward and outward relative religious worship; whereupon S. Paul saith, *The fathers of our flesh we had for instructors, and we did reverence them*, not with civill honor only, but with some kind of religious, as instructors of Religion, Heb. 12. 9.

Our Saviour saith of his followers, *You are not of the world, but I have chosen you out of the world*, Job. 15. 19. Again, *of the world they are not, as I also am not of the world*, Job. 17. 17. and therefore there did be-  
long unto them an honour and

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worship, not worldly, which is religious.

Father and Son are relatives, and the Son by all right (though in an inferiour degree) is partaker of his Fathers honor and worship, our Adversaries confesse that religious honor belongeth unto God, and the Scriptures confesse that pious and devout Christians are the adoptive sons of God, saying, *We are the sons of God, and if sons, heires also, heirs truly of God, and coheirs of Christ, Rom. 8. 17.* whereby it may justly be doubted, that those who deny an inward and outward relative religious worship unto the Saints and eminent servants of God, have neither part nor portion in the inheritance of Christ.

The things which are dedicated to the service of God, are called sacred by God himselfe, *Exod. 31. 10.* therefore there is due unto them an inward and outward sacred  
relative

relative worship, which is the relative religious worship we speak of; whereupon all the *Lexicons* and *Dictionaries*, not onely of *Romane Catholiques*, but also of our *adversaries themselves*, (as of *Thomas Thomafius*) do interpret this word, *Religio*; a true worship of God or holy things, and all Nations cannot be deceived!

Moreover, our *Adversaries* cannot deny, but that there are religious things, or things which belong unto Religion, as the *Scriptures*, *Preaching*, *Teaching*, *Prayer*, the *Sacraments*; unto which if our *Adversaries* will grant no kind of religious worship, they destroy all Religion, and prove themselves to be *prophane as Esau*, *Heb. 12. 16.*

Religion and holinesse do not really differ, as *S. Thomas* (2. 2<sup>a</sup>. quest. 81. Art. 8.) proveth; therefore neither can their operations or effects really differ, but holinesse is exerci-

sed

fed about creatures, as witnesseth the Scripture, saying, *follow peace with all men, and holinesse*, Heb 12. 14. Againe, *holinesse becometh thy house O Lord*, Psal. 92. 5. not an absolute holinesse, for so God only is holy; but a relative, as conducting us by meanes unto God, who is only holy of himselfe; so likewise the chiefeft part of the Tabernacle was called *The Sanctuary of Sanctuaries*, and *Holy of Holies*, Exod. 26. God also commanded *Moyfes* to make *holy vestments* for Aaron and his sons, wherein they might minister unto him, or serve him, Exod. 28. But to serve God belongeth to Religion, therefore these were religious vestments, and had both an inward and outward relative religious reverence and respect born unto them, seeing that none might wear them but *Aaron* and his sons, and then only when they attended unto the service of God. The like  
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we may say of all the things which belonged unto the Temple, and vessels of the Altar, of holy ground, holy Mountain, holy Scriptures, &c. which are holy by a holinesse that referreth us to God, and also religious, and to be revered with a relative religious worship, for the same cause holy and religious being really both one.

And to conclude, at all times, and in all ages the faithful honored and worshipped sacred things, whether they were immediately or mediately dedicated to the service of God, which are inward and outward relative religious worship, as I shall further shew in the ensuing Chapters.

CHAP.

## CHAP. XI.

*Almighty God never prohibited either the making of sacred Pictures, signes and Imagas, nor yet their relative religious Worship.*

**A**lmighty God commanded us that we should not make vain and idle graven things, that might divert us from him for our owne pleasures, or for our selves, without any respect unto him, saying, *Thou shalt not make to thy self any graven thing*, *Exod. 20. 4.* but it is never read in the Scriptures, that he prohibited either the making or worshipping of sacred pictures, signes or images, with a relative religious worship, when they are made to his honor and glory, and not our own only, or to our selves; hereupon it followeth in the same text, *Thou shalt not adore them* (which thou hast made to thy self, and not to the honor of God) *nor serve them,*

them, for this is Idolatry: but faithfull Roman Catholiques never make any such pictures to themselves only, much lesse do they worship them, or serve them, or adore them.

God created all things in heaven and upon earth for man, and man for himself, so that man may not use any of the creatures of God or himself for himselfe, or to himselfe onely, or do any thing to himselfe, or for himself only without offence to God, much lesse may he make pictures, signs and images to himself only, or to bow down to them or worship them, or serve them for himself only.

This is self-love, or *Philantia*, not onely forbidden by the first Commandement, and condemned by *S. Paul*, saying, *In the last dayes shall approach perillous times, and men shall be lovers of themselves*, 1 Tim. 3. 1. but also by the moral Philosophers,

as by *Aristotle* in the third chapter of his second book of *Politiques*, and in the eighth chapter of his ninth book of *Moralls*, ad *Nichomachum*, saying, *They use to call those who love themselves filthy people: whereupon Snidas reporteth of Narcissus* a beautifull young man, who was enamored of himselfe, that the Nymphs upbraided him, saying, *Many hate thee, because thou too much lovest thy selfe*: wherefore seeing that Almighty God bindeth all men by the obligation of their creation to love and serve him with all their hearts, no marvell that he hath tyed man from making or doing any thing for himself, as for himself, and from adoring or serving such things after they be made, especially pictures and images, seeing there is nothing so hurtfull to the love and service of God, as self-love, and the working or doing any thing for our selves, or the worship-  
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ing or serving it; whereupon the Ancients compared self-love to the love of the Ape unto her Cub, which she killeth with imbracing, as they do, who make to themselves and not to God graven things or images, or pictures, and after fall down to them and worship them, without any reference or order to God.

Our Saviour, to keep all Christians from this self-love, or from making any graven thing, or image for themselves, and not with reference, order, or relation to God, taught them, saying, *If any will come after me (to heaven) let him deny himself, Mat. 16. 24.* that is, saith S. Basil in his answer to the sixth Interrogation of his large disputation upon Rules, *forsake all his own pleasures, and do, or make nothing for himself,* much lesse to make a graven thing, or image for himself, and after to bow down unto it, and serve it:



it: This to be the sense of these words the Scripture doth witness, saying in the same chapter, *You shall not make gods of silver, nor gods of gold shall you make to you, ver. 23. Again, mine Angell shall bring thee unto the Amorrite, and Hevite, and Pherezit, and Canaanite, and Hivite, and Jebuzite, whom I will destroy, you shall not adore their gods, nor serve them, Exod. 23. 23. Again, He hath cut down cedars, taken the elm tree, and the oak, &c. he took of them and was warmed, and kindled them, and baked bread, but of the rest he wrought a God, and adored, he made a graven thing, and bowed down before it, halfe he burnt with fire, &c. but the rest thereof he made a god, and a graven thing to himself; he bowed down before it, and beseeching, saying, Deliver me, because thou art my god, Isa. 44. 14. whereupon when the children of Israel in the desert fell into Idolatry, whilst*

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*Moyſes* was in the Mount with God about theſe Commandements, God ſaid to *Moyſes*, *Thy people have made to themſelves a molten calfe, and have adored, and immolating beaſts unto it, have ſaid, theſe are thy gods Iſrael,* *Exod. 32. 8.* whereby it is manifeſt, that this text onely forbiddeth the making of Idols, and of vain and idle pictures, or images, which have no reference or relation to God, but to men only, and the affection or ſervice done to them, which is by all Roman Catholikes accompted ſinfull and wicked; and therefore if any Roman Catholique make to himſelf any ſuch image, ſign or picture, their Adverſaries ſhall doe well to puniſh him.

That theſe words, *a graven thing*, or as it is in the Hebrew text, *Pefel*, ſignifieth an idol or vaine image made to a mans ſelfe, and not to the honor of God, the ſeventy Interpreters of the Scriptures, who were

were assigned for that purpose by the Jews, to translate the Old Testament into Greek do witnesse, for they translate for the Hebrew word *Pesel* (which our Adversaries erroneously call a graven image) *Idolum* an Idol. In like manner *Origen* in his eighth Homily upon *Exodus*, and *S. Augustine* twice in his 71. question upon *Exodus* readeth this text, *Thou shalt not make to thy self an Idol.* And *Calvin* himself in his Commentaries upon the second of *Exodus* put forth in French, saith upon this text, *Moysees only speaketh of Idols.* And a little after, *That which some foolishly have thought, here to be condemned all graving and images, needeth no confutation, seeing that Moysees hath no other intent, but to exempt the glory of God from all fictions which tend to corrupt it; whereby it appeareth that this text maketh nothing either against the making of sacred pictures, signs or images,*

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images, or the adoring or worshipping them with a relative religious worship, which conducteth us to God and heavenly things.

In like manner this first Commandement, (or the second, as our Adversaries will have it) is again set down in the fifth of *Deuteronomy*, where it is also said, *Thou shalt not make to thee a thing graven, nor the similitude of any thing that is in heaven above, &c. thou shalt not adore them, nor serve them*; where Almighty God prohibiteth the making of graven things, pictures, signs or images to our selves, and not to his honor and glory, and likewise prohibiteth the adoring or worshipping of such pictures, signes and images as are made to our selves, and not to his honor; neither in all the Bible is there found any prohibition, either to make any sacred artificiall picture, sign or image, or to adore or worship them, being made with

a relative religious worship for the holy things they doe represent; whereupon I may conclude that Almighty God neither prohibited the making of sacred artificiaall pictures, signs and images, nor yet their worship after the manner abovesaid, as I shall yet further shew in the ensuing chapters.

## CHAP. XII.

*That it is lawfull to make holy artificiaall Pictures, Signes and Images, which may immediately or mediately bring us to think upon God and heavenly things, and place them in Churches or Temples.*

**F**irst the arts of painting, carving, printing and writing were never prohibited, and if it be lawfull to exercise these arts in naturall and morall things, it cannot be denied, but that they may be used to assist our minds or memories in painting, printing, or carving such holy and sacred things, as may put

us in mind of God, or of the mysteries of our faith, or of heaven, and the things which are therein.

It is manifest, that the Tabernacle of Testimony, with the Cherubins and two Tables, wherein were written or ingraven the ten Commandements, and all that which belonged unto the Tabernacle were graven things, artificiall pictures, signs and images, for the Scriptures are herein most plain, God saying to *Moses, Behold I have called by name Beseleel the son of Uri, the son of Hur, of the Tribe of Juda, and I have replenished him with the Spirit of God, with wisdom, and understanding, and knowledge in all works, to devise whatsoever may be artificially made of gold, and silver, and brasse, of marble and pretious stones, and diversity of wood, and I have given him for his fellow Ooliab, and in the heart of every skilfull man have I put in wisdom, that they may make all things which*

*I have commanded thee, Exod. 31.*  
 Thus God to *Moyſes*, to demon-  
 ſtrate unto us, that holy artificiall i-  
 mages, pictures, ſignes and graven  
 things, which repreſent unto us  
 God and heavenly things, may be  
 made or placed in Churches or Tem-  
 ples, ſeeing that God himſelfe, not  
 only gave Commandement to make  
 ſuch things, and to place them in  
 the Tabernacle, but alſo indued  
 men with extraordinary wiſdome  
 and knowledge, to deviſe for the  
 Tabernacle *whatſoever may be ar-*  
*tificially made of gold, and ſilver, and*  
*brasse, of marble and precious ſtones,*  
*and diverſity of wood*, as here the  
 Scripture ſaith, and God cannot be  
 the Author of ſin or evill.

Moreover that theſe things  
 which *Baſeleel* and *Ooliab* made by  
 the Commandement of God, were  
 artificiall pictures, ſignes, ſimilitudes  
 and images, the Scripture further  
 witneſſeth, ſaying, *Look and make*

it according to the paterne that was shewed thee in the Mount, *Exod. 25. 40.* whereupon S. Stephen said unto the Jewes, *The Tabernacle of Testimony was among our fathers in the desert, as God ordained, speaking to Moyses, that he should make it according to the form which he had seen, Acts 7. 44.* which S. Paul also confirmeth, *Heb. 8. 5.* wherefore it cannot be denied, but that it is lawfull to make holy artificiall pictures, signs and images, and to place them in Churches, seeing that by the Commandement of God such things have beene made for the Tabernacle and Temple of the people of Israel, which were signs and figures of the Christian Church, as witnesseth S. Paul, *1 Cor. 10.*

Again God said to Moyses, *The children of Israel shall make to me a Sanctuary, and I will dwell in the midst of them, according to all the similitude of the Tabernacle which I will*



will shew thee, &c. Two Cherubins also shalt thou make of beaten gold on both sides of the Oracle, Exod. 25. Solomon also in building the Temple, made in the Oracle two Cherubs of Olive trees of ten cubits in height, &c. and all the walls of the Temple round about he graved with divers engravings and carvings, and he made in them Cherubins, and palm trees, and divers pictures, as it were standing out of the wall, and coming forth, 3 Kings 6.

Moreover the two Tables of the Commandements which God gave to Moses in the Mount Sinai, were sacred artificiall graven things, signs or pictures, as witnessle the Scriptures, saying, Moses returned from the Mount, carrying the two Tables of Testimony in his hand, written on both sides, and made by the work of God, the writing also of God was graven in the Tables, Exod. 32. 15. And words are but signes, figures, or images of

things, as witnesseth *Aristotle* in the first chapter of his first book, *Peri-Hermenias*, and *Pierius* in his books of the sacred Egyptian letters.

Moreover the nature of man considered, it cannot be, that the making of a picture, sign or image only (as they are the similitudes of other things) or the placing of them within Churches or Temples should be forbidden, for so God should be contrary to himself, who hath created man after such a manner, that he cannot naturally learn, know, or understand any thing, without conceiving the same, under some corporall image or likenesse, his knowledge so depending upon his senses, that he cannot know any thing, which either by it self, or in some similitude, is not first represented by some sense; as for example, we see visible creatures, and hear sounds or voyces, whereby the common sense being

being informed with such an image, as it is able to conceive, offereth the same to our phantasie or imagination; whereupon the mind beginneth to gather knowledge, and to print (as it were) or to ingrave in it selfe that which is represented unto it by the senses, and therefore maketh judgement, and gathereth knowledge out of these images, species, or representations, in such sort, that as often as the mind will either use knowledge, or seek to increase in it, she alwayes returneth to these images, figures or species which she hath received, and laid up in the gulph of her memory, to the end, that she may have wherewithall to occupy her self, and take delight, as occasion requireth: And thus God of his goodnesse hath created man, whereby it appeareth that he neither hath prohibited men from making sacred pictures, signs or images, nor from the placing them in Churches, see-

ing that both Almighty. God commandeth them to be made, and to be placed in his Temple, and that man cannot learn divine things, but by sacred artificiall pictures, signes and images.

As there are prophane and vaine images, pictures, similitudes, and signs, so there are sacred and holy, as witnesseth God himself, who called the Tabernacle and the artificiall images, and graven things which did belong unto it, *sacred things*, *Exod.* 31. 10. and *S. Paul* calleth the written words of the Bible, which are but signs, pictures and images (as I have proved heretofore) *holy Scripture*, *2 Tim.* 3. 25. and the places most fit for holy things, which either directly or indirectly represent unto us God, and heavenly things, are Churches, Chappells, and Temples, which also themselves are, or ought to be signes, images and pictures of heaven; so that the places  
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of sacred pictures in holy Churches, Chappels or Temples, is but the observance of a *decorum*, in placing like with like, not to cast pearles before swine, nor do injury to holy things, by putting them in prophane places.

Temples, Churches, and Chappels ought to represent unto us heaven, as witnesseth the Scriptures, saying of the place where *Jacob* worshipped God, *This is none other but the house of God*, Gen. 28. 17. in whose house be Angels and Saints, whose Similitudes, Temples, Churches and Chappels are to represent; whereupon the Temple in the Old Law, which was a figure of Christian Churches, and Chappels, was adorned with pictures and images, as witnesseth the Scriptures, saying, *Solomon made in the Oracle* (which was in the most inward part of the Temple) *two Cherubins of olive trees of ten cubits in height, &c. and all the walls of the Temple round about he*  
*graved*

graved with divers ingravings and carving, and he made in them Cherubins, and palm trees, and divers pictures, as it were standing out of the wall, and coming forth, 3 Kings 6.

S. Paul also calleth Christian Churches the house of God, 1 Cor. II. 22. and our Saviour divers times calleth his Church upon earth, the Kingdome of heaven; as Mat. 13. 24. and again verse 47. and the Temple and Churches his Fathers house, Ioh. 2. 16. where not onely God dwelleth; but also Angels and Saints, according to the words of S. Paul, saying to the Christians, You are come to Mount Sion, and the City of the living God, heavenly Hierusalem, and the assembly of many thousand of Angels, and the Church of the first-born, which are written in heaven, Heb. 12. 22. whereupon it cometh to passe, that there was never in the world any Church which did belong unto Catholique Christians, which

which had not in it an Altar, as a picture, sign, or image of the Altar in heaven, and some sacred pictures, signes or images, either to represent unto those who should enter into it the society of heaven, or the mysteries of our faith, or both, otherwise it could not represent the Temple of God, or house of God in heaven, from whence it hath his denomination; S. John saying, *that he saw a great multitude (in heaven) which no man could number, of all Nations, Tribes, and peoples, clothed in white robes, and palms in their hands, &c. these (saith he) are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, therefore they are before the Throne of God, and they serve him day and night in his Temple, Revel. 7.* Again he saith, *I saw an Angel come forth from the Temple which is in heaven, Revel. 14. 17.* whereby it ap-

appeareth, that as we have sacred Temples, Altars and Churches, which represent the Temple, Altar, and house of God in heaven, so also we ought to have sacred images, or pictures of Angells and Saints, to represent unto us the Inhabitants in the Temple of heaven, or the mysteries of our faith; and that our adversaries, who disgrace, deface, and beat down these things, are enemies to pious thoughts, and to the elevation of mens minds to heaven and heavenly things.

### CHAP. XIII.

*That in time of peace, when there is no persecution, the pictures and images of Angels and Saints ought to be placed in Christian Churches, and there honored with a relative religious worship.*

**A**S I have proved in the last chapter, Christian Churches, Temples and Chappels ought to resemble unto them heaven, and the



the house of God in heaven, wherein do dwell Angels and Saints, and therefore it is as manifest, that Christians ought to have some sacred pictures of Angels and Saints in their churches, temples and chapels, and there to honor them with a relative religious worship, to represent unto them heaven, as is manifest, that they ought to have churches, unlesse it be in time of persecution, when sacred pictures are more subject to be prophaned, then the churches themselves, by Pagans and Infidels, who do more hate sacred images, then they do material churches, and therefore doe sooner deface and abuse them, then they doe the churches themselves.

In the Old Testament, because the gates of heaven were not open before the Ascension of our Lord, as the Scriptures witness, *Colos. 1. 18.* therefore in the Tabernacle

nacle and Temple of the Old Law, were onely the pictures of Angels, and not of Saints; but now in the New Law, that the Saints have passage into heaven, and the Inhabitants of heaven doe consist of Angels and Saints, as witnesse the Scriptures, *Heb. 12. 22. Revel. 7. 9.* it is as requisite that the pictures and images of Saints should be placed in Christian churches and chappels, and there respected and honored with a relative religious worship, as that it was necessary in the old Law the pictures of Angels should be in the Tabernacle and Temple, and there respected and adored after the manner aforesaid, the same reason serving equally for both.

The Inhabitants of the Temple and house of God in heaven, consisting of an innumerable multitude of Angels and Saints, he should be but an unskillfull workman, who would undertake to make a description

scription of it unto our corporall eyes, and not paint or carve any image or picture of any Saint, seeing that heaven is the house of Saints, as further witnesseth *S. Paul*, 2 *Cor.* 5. 1. unlesse he should excuse himself by reason of persecution, that he omitted these things, least they should be prophaned by Pagans and Infidels, or administer occasion unto them of greater wrath or indignation against Christians; whereupon it came to passe, that though the Primitive Christians alwayes used pictures and images of Saints in their churches, chappels, and places of meeting, and respected and revered them with a relative religious worship, as they did their churches, thereby to nourish in themselves pious thoughts; yet in the time of persecution they used them not carved or painted upon the walls, or so fixed, as that they could not easily remove them,

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as doth witnesse the Councell of *7. liberis* held in the time of of persecution, and before the church had peace, in the thirty sixth Canon, saying, *It hath pleased the Councell that pictures should not be in the Churches, (that is to say, fixed or fastened to the walls) least that which is worshipped and adored should be painted upon walls,* where the Pagan and Infidels coming might easily abuse them.

But after that persecution ceased, and the church had peace; for the statues, pictures and images of false gods, and prophane men, which the Pagan and Infidells used in their Temples, and the honor which they bestowed upon them, the Christians brought in the pictures, images and memories of the Saints, with a relative religious respect and honor unto them, as witnesseth *Theodore* in the end of the eighth book of the cure of Greek affections, or of Martyrs,

tyrs, saying; The Temples of those false gods, and prophane men, together with their groves, are now so destroyed, that there doth not remain any of their footsteps, neither can we know after what manner their Altars were built, for the very matter of those things is purged out, by the erected Temples and Altars of the Martyrs, for our Lord God hath brought in his dead into the Temples in place of your gods; he hath made their glory void and vain, and hath given their honor to his Martyrs; and for the solemnities of all your gods and goddesses, are brought in the common feasts of Peter, Paul, Thomas, Sergius, Marcellus, Leontius, Antonius, Moritius, and other holy Martyrs. Thus Theodoret, who flourished in the year 430. to shew unto us, that as soon as the church had peace, the faithful kept the feasts of the Saints, placed their pictures in the churches, and gave unto them all the exterior

terior visible honor which the Pagans did unto their false gods, except Sacrifice, and their relation to their Idols, as to the true and living God: Untill the conversion of *Constantine* the great the church of God for the most part remained in persecution, as soon as he was converted, and begun to erect Christian churches, in the first church which he built, which was the *Constantiniana*, (afterwards called the Church of our Saviour) he placed in it the pictures and images of our Saviour, and the Apostles, as witnesseth *Damasus* in the life of *S. Silvester*, saying, *In these times Constantine Augustus built the Church Constantiniana, where he bestowed these gifts, a balcone of silver, with our Saviour sitting in the fore-front thereof, in a chair of five foot high, weighing one hundred and twenty pounds, and at his back the twelve Apostles, every one of them of five foot in height, weighing every*

every one of them ninety pounds, with crownes of most pure gold; looking through the Cancells of our Saviour, sitting in a throne of five feet of most pure silver, &c.

Not long after *Constantine* lived, *S. Gregory Nazianzen*, who for his excellent knowledge in divinity, was commonly called the Divine, a man of noble parents, and brought up at *Athens* with *S. Basil the Great*, as his School-fellow, yet this man making an Oration in the presence of *S. Basil* of the death of his Father, which is the nineteenth amongst his works, highly extolleth his father for building a stately and sumptuous Church, adorned with pictures so artificially made, that they did not (as he saith) yeeld to nature it self, yet prophane and vain pictures were never permitted to have places in Churches.

More-

Moreover *Helladius S. Basil* successor in the Church of *Cappadocia*, writing the life of *S. Basil*, affirmeth, *That the pious man stood before the image of our Lady, where also was painted the effigies of the famous Martyr Mercury; and he stood praying that he might be freed of wicked Julian the Apostata, and he learned of the said image the event that followed, which was of his death.*

*S. Gregory Nissen* was brother to *S. Basil the Great*, and lived at the same time with *S. Gregory Nazianzen*, yet he writing an Oration in the praises of *Theodorus the Martyr*, and coming to describe the beauty and sumptuousnesse of a Church baile to his honor, in the City *Euchita*, afterward called *Theodoropolis* of his name, amongst other things saith, *The Painter also by the flower of his art hath set forth in pictures the valiant acts or deeds*  
of



of the Martyr, his repugnances, his torments, the figures of barbarous and savage tyrants, the violent force of the flames of fire consuming the Champion, a patern of the combats of our General Christ in humane shape; and to conclude, he hath expressed unto us, as in a book, which containeth the interpretation of tongues, all the combats and labours of the Martyr, by artificially painting them in colours. Thus S. Gregory Nizzen, to demonstrate unto us, that in the primitive Church, and even in the most flourishing time of the Church, the faithfull had the pictures and images of their Saints in their publique Churches, and respected and revered them with a relative religious worship, as Roman Catholiques doe at this day, thereby to nourish in themselves pious thoughts.

*Anastasiu Sinaita*, Bishop of *Antioch*, flourished about the yeare 544. who as it is set down in the  
third

third Oration of S. *Damasceus*, de  
*Imaginibus*, relateth, that twenty  
 Sarazens breaking into the Church  
 of the aforefaid S. *Theodorus*, and  
 making their retreat in it, one of  
 them (as he saith) shot an arrow at  
 the image of S. *Theodorus*, which  
 wounded it upon the right shoulder,  
 whereas blood issued out, and ran  
 down unto the lowest part of the image,  
 yet they all beholding what was done,  
 and seeing the arrow sticking in the  
 shoulder of the image of the Saint,  
 and the blood gushing out, were no-  
 thing moved with this wonderfull mi-  
 racle, neither he who did it, being sorry  
 for it, nor any of the rest for their evil  
 behaviour; within a few dayes they all  
 died, and none else, except those Sara-  
 zens who had taken up their lodgings  
 in the said Church. This image (saith  
 he) thus stricken with an arrow is yet  
 remaining, bearing the wounds of an  
 arrow, and the stains of blood, many  
 of those who were then living, and see  
 this

this thing are yet alive, and I also see the image, and have written what I have seen. Thus *Anastasius* Bishop of *Antioch*.

*S. Chrysostome* set forth a publique Church-Service-book for the Church of *Constantinople*, translated out of Greek into Latin by *Erasmus*, wherein is set down the manner how the Priest is to proceed in the Service of the Church, and amongst other things he saith; *That the Minister or Deacon going before with a light, the Priest cometh forth of the Vestry, with the Gospel in his hands, and turning himself to the image of Christ, which stood between two doors, bowing down his head, saith with a loud voice, O Lord Governor of all things, &c.*

The religious *Nilus* was a Disciple of *S. John Chrysostome*, yet he instructing *Olympiodorus*, a Proconsul, how he would have Churches adorned, saith, *I would have the walls*

of the Church on both sides filled with the histories of both the Old and New Testament, set forth by the work of a most skilfull Painter, to this end, that those who were not taught to read, and cannot read the Scriptures, by beholding the pictures may be taught, who they were which by worthy deeds sincerely served God, that they also may be moved to undertake the like glorious works, by which these men have made an exchange of earth for heaven, and honor these things by contemplation, which they never see with their eyes.

Prudentius in his Hymne of the Martyr S. Cassianus, setteth downe at large, how over his Tomb stood his image painted with a thousand wounds torn in all the joynts, his skin broken with little pricks, and a many boyes sticking bodkins into his wounded members, shewing the cruelty of his death and Martyrdome, yet Prudentius flourished in the year 390.

S. Au.

S. *Augustine* in the tenth chapter of his first book *de consensu Evangelistarum* saith, In many places Peter and Paul were seen painted with our Saviour: *Evagrius* in the fourth chap. of his 2. book of the miracles of S. *Stephen*, saith, that before the memory or Altar of S. *Stephen* was a vail, wherein was painted S. *Stephen*, bearing a glorious crosse upon his shoulders: *Nicephorus* in the second chapter of his fourteenth book affirmeth, that *Pulcheria Augusta* placed in the Church which she had built in *Constantinople* in the yeare 431. a picture of our blessed Lady, received from *Eudoxia* at *Hierusalem*.

*Theodoret* Bishop of *Syria* writing the admirable life of *Simeon Stylites* saith, an innumerable people from divers Nations came by troops unto him, into the territories of *Antioch*, and many from *Spain*, *Britany* and *France*, who in *Rome* it selfe was so famous, that

*in all their porches and entrance into their places of offices, they put little pictures of him, thereby (as he saith) to procure help and defence unto themselves: Yet Theodoret flourished in the yeare 430. whereby it appeareth that both in their publique Churches, and private houses, the faithfull of the Primitive Church had the pictures of Saints, and respected them with an outward and inward relative religious honor and worship, thereby to nourish in themselves pious thoughts.*

CHAP.

## CHAP. XIV.

*How the Nurse of Pious Thoughts doth not only consist in the having and beholding sacred pictures, signes and images, but also in giving unto them an outward and inward relative religious worship, not for the materiall things themselves, but for the sacred things which they represent.*

**T**O the preservation of pious thoughts in our hearts, as I have said heretofore, it is not only sufficient often to hear sacred artificiall sounds, and see or behold sacred artificiall pictures, signes and images, but also to honor, worship and respect them, with an outward and inward relative religious worship, not for themselves, or for the matter they are compounded of, but for the divine things and mysteries of our faith which they represent unto us, and as they do represent them unto us, and not otherwise; for not only vicious and wick-

ed men, whose hearts are of wicked thoughts, but also the divells themselves hear, and see sacred pictures, signes and images, as appeareth by the fourth of *S. Matthew*, where the divell both heard and alledged Scripture. And Mr. *Sander-son* a Protestant Minister, in his second Sermon preached at *Grantham* in the year 1634. §. 6. & 8. telleth us of many Sectaries here in *England*, who are so addicted to the materiall visible artificiall signes, and Tounds of the Bible, that *to do any thing at all without directions from the written materiall Word* (as they say) *is unlawfull and sinfull, even so far, as for the taking up of a straw:* whereby it appeareth, that not the often hearing of sacred artificial material signs, or seeing of sacred artificial material pictures, signes or images only, is sufficient to the begetting and nourishing of pious thoughts in the hearts of men, but also it is  
 ne-



necessary, that we should reverence and respect them with an outward & inward relative religious worship and honor, for the things which they represent, as often as we heare or see them; so to worship them, not for the sounds themselves, or for the pictures, signes and images themselves, or for the matter they are made of, but as they represent divine things unto us, and the mysteries of our faith, thereby to prepare and open our hearts for the worthy receiving of the knowledge of these sacred things, and mysteries of our faith which they doe represent, and to distinguish betweene sacred pictures, signs and images, and prophane or civill.

First, honor and reverence towards any thing begetteth a great esteem and love of the thing it self in the heart of man; for as *Aristotle* well observeth (in the eleventh chapter of his first book of Rhetorick) saith,

*Honor and glory is of most pleasing things; so that these things which we honor, we cannot but love, and love openeth the heart, and maketh a passage to the thing beloved; and when we honor, worship, or respect any thing which belongeth to God, or that may conduct us to God for Gods sake, or as it belongeth or conducteth us to God, the honor endeth, or is terminated in God, and not in the thing honored: whereupon (as I have said heretofore) S. John Baptist so much honored the latchet of our Saviours shoes, for our Saviours sake, that he thought himself not worthy to unloose it, Joh. 1. 27. And the faithful Centurion so greatly honored and revered our Saviours words for our Lords sake (as that he said) *I am not worthy that thou shouldest enter under my roof, but only say the word, and my boy shall be healed, Mat. 8. 8.* In like manner, the woman which was troubled*

bled with an issue of blood, so highly esteemed of our Saviours garments, that she said, *If I shall touch only his garment I shall be safe, Mat. 9. 21.* And as also I have said heretofore, the Primitive Christians so highly esteemed and honored the very shadow of *S. Peter*, for our Lords sake, *That they did bring forth the sick into the streets, and laid them in beds and couches, that when Peter came, his shadow at least might overshadow any of them, Act. 5. 15.* There were also brought from Paul his body, napkins or handkerchiefs upon the sick, and the diseases departed from them, *Act. 19. 12.* of so great force was the relative religious worship that the faithfull gave unto the things which belonged unto God, or unto his servants, to indue them with pious thoughts, and a constant faith.

Almighty God will not only have these things which immediately belong unto himself, to be honored

with a relative religious honor and worship for his sake, but also these things which appertain unto his servants, whom he also so highly esteemed, that he keepeth an accompt of every hair which groweth upon their heads, according to his word, saying, *your very hairs of the head are all numbered, Mat. 10. 30.* And if Almighty God will have the haire of his servants heads, which are but excrements, to be of so great esteeme, who is there that is not exceeding proud, an enemy of his own good, that will deny an outward and inward relative religious worship to sacred pictures, signes and images, as they are sacred pictures, signs and images, and administer unto our minds pious thoughts of heaven and heavenly things, seeing this ingrafteth and setteth in our hearts the knowledge of the pious things themselves, which are represented by these pictures, signs and images, and

and may well be described to be the  
Nurse of Pious Thought

## CHAP. XV.

*How free Roman Catholiques are from Idolatry, by worshipping of sacred pictures, signes and images, with the aforesaid relative religious worship.*

**T**O let thee dear Reader most clearly and manifestly understand how free Roman Catholiques are from committing Idolatry in the worship which they give to sacred artificiall pictures, signes and images, I desire thee first to remember, that they call sacred pictures, signes and images, these artificiall things, which represent unto them, either the things in heaven, or the mysteries of their faith, or the holy actions of our Saviour, or his Saints; &c. and as they do represent them, these they call sacred pictures, signes, and images, for the holy things they represent, and as they represent them,

them; as God himselfe called the artificiall things which did belong unto the Temple *sacred*, *Exod. 31.*

And secondly, that they worship them, not as they are absolute things or substances, or as they are carved stocks, or stones, or painted cloaths, or creatures, this is but the false calumniations of their Adversaries, (who whilest they can find nothing that's evil in their Religion, of which they can justly charge them withall, do impute that unto them, which they do not) but they worship them as they have relation to the aforesaid known holy things, and either mediately or immediately conduct their hearts and minds to God, the Author of all goodnesse, as a mark, sign or note which should shew unto us a thing of greater worth, eminency or dignity then it self, in such sort, as if it did say, *I am none of your God, or last end, seeing I doe but represent only a thing*  
more

more excellent then my selfe, like the stamp upon the coyn; whereupon our Saviour said unto the Jewes, who shewed unto him the tribute money, *whose is this image and superscription?* they say to him Cæsars; then he saith to them, *render therefore the things that are Cæsars, to Cæsar,* Mat. 22. 20.

Wherefore seeing that sacred artificiall pictures, signes or images, do but tell us of things more excellent then themselves, certainly as such, and by these who esteem them such; they can neither be esteemed or reputed as a God, or Gods, nor be as God worshipped; for whoever esteemed, thought or imagined that to be a God, or worshipped that for a God, which he affirmed to be but a shadow, or a relation unto another thing of greater dignity, none who was endued with reason, seeing that every one esteemeth God to be the chiefest of  
all

all Gods, and the last end of all things, according to the words of our Lord, saying, *I am Alpha and Omega, and I am the first and the last,* Revel. 1. 17.

And *de facto* that any one doth esteem a thing to be a sacred, artificial picture, sign or image, and doth worship it as a sacred artificial picture, signe or image of another thing, he doth deny it to be a God, or to worship it as a God, and therefore cannot commit idolatry unto it, by worshipping it as a sacred artificial picture, signe or image.

Secondly, as I have said heretofore, an artificial picture, signe, or image, about which the controversie is, as such is neither substance, person, nor creature, nor so esteemed by any one who is endued with reason, because they are but the work of a Painter, Printer, Writer or Carver, who cannot make a substance, person or creature, because they



## [III]

they are reserved to God alone; whereby also it is manifest, that whilst Roman Catholiques do worship sacred artificiall pictures, signes and images, as they are such, and no otherwise, they cannot commit idolatry, because idolatry is, when the honor and worship which is due unto God, as he is God and Creator of all things, is given unto another person, or unto a creature or substance, which Roman Catholiques acknowledge, and confesse sacred artificiall signes, pictures and images, are not: And what reasonable man ever, either worshipped or acknowledged, or esteemed that for a God, which he publicquely and constantly professed to be neither person nor substance, nor yet so much as a creature; nor to have any subsistence of it self: whereby you see that the clamours of some Sectaries against the idolatry of Roman Catholiques in the worshipping of sacred artificiall

ciall pictures, signes, and images, are but as the cry and noyse of frogs, which to hearken unto, do but dull mens ears, and hinder them of better thoughts.

That Roman Catholiques do not honor or worship sacred artificiall pictures, signes or images, with any other honor or worship then relative, unto divine and heavenly things after the manner abovesaid, is first manifest by the decree of the Councell of *Trent*, which in the twenty fifth Session saith, *The image of Christ, of the Virgin Mother of God, and of other Saints, are to be had and retained, especially in Churches, and that due honor and worship is to be imparted unto them, not for that any divinity is to be believed to be in them, or vertue, for which they are to be worshipped, or that any thing is to be begged of them, or that hope is to be put in them, as in times past the Pagans did, who put their trust in Idols;*

dols; but because the honor which is exhibited to them is referred unto the first pattern which they resemble; so that by the images which we kisse, and before which we uncover our heads, and kneel, we adore Christ and his Saints, whose likenesse they bear. Thus this Councell, to demonstrate unto us, that even by the decree of this Councell, which all Roman Catholiques are bound to follow, they honor, worship and respect sacred artificiall pictures, signes and images, with a relative honor and worship only, and no other.

Secondly, it is yet further manifest, that Roman Catholiques do not honor or worship sacred artificiall pictures, signs or images, with any other honor or worship but relative; for that though they worship pictures, yet they do not worship all pictures, signs or images, which they should do, if they worshipped pictures absolutely, neither yet doe they

they worship the same signes, pictures or images, when they doe represent, or have relation unto other things, as appeareth in the name of God, and *Iesus*, and the materiall Temples and Altars of Jewes and Gentiles, which they represent, or have relation unto any other thing, then unto the living God, or Christ our Saviour, or the Temple, or Altar in heaven.

As for example, though the third Commandement say, *Thou shalt not take the name of the Lord thy God in vain*; and the Scriptures say, *In the name of Iesus every knee shall bow*, Phil. 2. 10. yet they do not worship the name of God, where it is said to *Moses*, *I will make thee God of Pharoah*, Exod. 7. 1. nor the name of *Iesus*, when it signifieth unto us, *Iesus the son of Nun*, or *Joshua*, Act. 7. 45. or *Iesus the son of Sirach*, writer of *Ecclesiasticus*, or the Temples or Altars of Pagans or Heretikes,

tikes, because they want that relation to the living God, and things in heaven; whereby it is demonstrated, that Roman Catholiques give no other worship or honor unto sacred artificiall pictures, signes or images, but relative, as they induce them to think, and put them in mind of other things which are more excellent and eminent then they, and whoever worshipped or honored God with a relation unto another thing more excellent or eminent in dignity then he? or whoever esteemed that to be a God, which he respected and worshipped with relation unto another thing more excellent in dignity then that which he worshipped? whereby it is manifest that Roman Catholikes neither do commit idolatry in their worshipping of sacred artificiall pictures, signes or images, as they do, neither can they, seeing that in the fact it selfe they demonstrate, that  
the

the pictures, signs or images which they worship, are no gods, nor yet so much as creatures, or substances, after the manner which they worship them, nor yet have of themselves so much as any subsistence.

Thirdly, this is generally and universally the Tenet of all Roman Catholiques, that a materiall thing which hath neither life, sense, nor reason, such as is a carved or ingraven stock or stone, or painted cloth, of it self, or by it self, without relation or reference unto another thing, is not capable of any honor, worship, or reverence, much lesse of a religious honor or worship, whereby it is manifest that Roman Catholiques do not worship stocks or stones, or painted cloaths, nor graven, nor carved, nor painted things, as they are such, or as they are things absolute, but as they have relation to the things of heaven, and the mysteries of our faith, and stir up in  
their

their minds pious thoughts.

And this is sufficient to shew unto any indifferent Reader, how free Roman Catholiques are from committing either idolatry, or any superstition, in the honor and worship which they give unto sacred artificiall pictures, signs and images, and how their adversaries do calumniate them herein unjustly, not only to the breach of the peace, concord and charity which should be amongst the natives of this Island of *Great Britain*, but also to the great hindrance of the elevation of mens minds to heavenly things and pious thoughts, for the which God forgive them.

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## CHAP. XVI.

*By the second Commandement, God commanded all men to honor and worship his Name, which is but a sacred signe, picture or image of himself, with a relative religious worship, thereby to beget pious thoughts of him in our souls.*

**A**S I have said heretofore, no Artificer, Carver, Printer, or Writer, can make an essence, substance, or person, or creature, because these things are reserved to God the Author and Creator of all things, but all that these men can do, is to produce an accidentall form, figure, sign, picture or image; and all letters, words, characters, hieroglyphicks, Tabernacles, Altars, &c. as they are such, are but artificial signes, pictures and images of the things which they represent, made by artificers; yet God not onely commanded that a relative religious respect, and honor, and reverence should



should be used towards the Tabernacle, and propitiatory of the people of Israel, as is often specified in the Scriptures, but also so straitly bound all men to give a relative religious honor and worship unto his name, as that he made it the second Commandement of the first Table, saying, *Thou shalt not take the name of the Lord thy God in vain, for our Lord will not hold him guiltlesse that taketh his name in vain, Exod 20.* and our Saviour taught us to pray unto God saying, *hallowed be thy name*, which name is but an artificial thing, sometimes pronounced, sometimes painted, written or ingraven; other sometimes expressed in pictures and images, as witnesseth *Pierius* in the thirteenth chapter of his seventeenth book, and fifth of his thirty third book of the *sacred Egyptian letters*, where he affirmeth, that for these graven, printed, or written letters, or word **God**, which

which we use, they had the picture or image of an eye, as a God seeing all things, according to the words of S. Paul, saying, *There is no creature invisible in his sight*, Heb. 4. 3. or a God father of lights, as the Scriptures call him, James 1. 17. or other sometimes they expresse this word God, or the name of God, by the picture of a *Crocodile*, or of a *Stork*, which have no tongues, as of a thing unspeakable; whereby it appeareth, that men were alwayes bound to honor and worship sacred signes, pictures and images, with some kind of religious worship, to the ingrafting in their hearts pious thoughts, seeing that the Commandements of God bind all men in all ages and times, as our Adversaries do confesse, and we cannot give a relative religious honor unto any sacred thing as it is such, but it will put in our minds pious thoughts.

According to this second Com-  
mandement, the children of Israel  
had this name of God *Jehova*;  
which was esteemed most proper  
unto him, in such honor and reve-  
rence, as for the respect they bore  
unto it, the common people abstain-  
ed from pronouncing it, and the  
Priests forbore to speak it, unlesse it  
were in their sacrifices, and solemn  
blessings of the people, or in enter-  
ing into the holy of holies, as wit-  
nesseth *Philo* in his book of the life  
of *Moyse*; and when in reading  
the Scriptures this name occurred,  
in place thereof they pronounced  
another, as *Adonai*, or *Elohim*, in  
such sort, as that not onely the se-  
venty Interpreters, who translated  
the Old Testament into Greek, and  
our old translation in Latin; and *O-*  
*rigen* in his *Tetraptis*, or *Hexaptis*;  
but also our Saviour, and the Apo-  
stles, as often as the word *Jehova*  
doth occur, they put in place there-  
of *Adonai*. G And

And not only the name of God was worshipped by the people of Israel, with a relative religious honor and worship, but also the plate wherein the name of God was ingraven, and hung in the miter of the High Priest before his forehead, as witnesseth the Scriptures, saying, *They made also the plate of sacred veneration, of most pure gold, and they wrote in it with the work of a Lapidario, or Jeweller, the holy of our Lord (or the holy name of our Lord) and they tyed it to the Miter with a lace of Hiacinth, as our Lord had commanded Moyses, Exod. 39. 29. whereupon Iosephus in the eighth chapter of his eleventh book of Antiquities relateth, that Alexander the Great seeing Iaddus the High Priest bearing this venerable plate on his forehead, with great reverence went unto him, and adored the name of God written in the plate.*

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Moreover an oath being an act of Religion, to bind all men to use a relative religious worship towards his name, which is but a sign, character or Hieroglyphick commanded them, that when just occasion was offered of swearing, that they should swear by his name, saying, *By my name thou shalt swear, Exod. 6. 13.* Again, *He that sweareth in the earth, shall swear by God, Isay 65. 16.* and divers Nations, as the Egyptians and Chinois, using pictures and images in place of words, they must of necessity, according to this command, use a relative religious honor and worship to pictures and images; neither may our Adversaries say, that this reverence and honor to the name of God is only civill, seeing that all Divines grant an oath to be an act of Religion, and that the Commandements are religious things; whereby it is manifest, that by the second Commandement we

are bound to use a relative religious honor and worship to some kind of signs, pictures and images, as unto those which represent unto us the living God, and that this relative religious worship to these sacred signs, do nourish in us pious thoughts, otherwise God would not have commanded it.

### CHAP. XVII.

*The third Commandement commandeth all men to honor and reverence the Sabbath day, which is but a sacred sign,*

**T**HE third Commandement saith, *Remember that thou sanctifie the Sabbath day*, or as Protestants translate, *Remember the Sabbath day to keep it holy*, *Exod. 20. 3.* Again, *observe the day of the Sabbath to sanctifie it*; or as Protestants translate, *keep the Sabbath to sanctifie it*, *Dput. 5. 12.* now that dayes are but signes, and not God, or Gods, the same Scriptures do witness, saying, *Let lights be*

be made in the firmament of heaven,  
 to divide the day and night, and let  
 them be for signes, and seasons, and  
 daies, and years. Gen. 1. 14. to ma-  
 nifest unto us, that daies, and years,  
 and so likewise the Sabbath or Sun-  
 day, is but an artificiall sacred signe,  
 gathered by the calculation of the  
 Sun, as is yet further manifest; for  
 that some begin the Sabbath day  
 from the first appearing of the stars,  
 after the setting of the Sun, as the  
 Jews, others from midnight, as Ca-  
 tholique Christians, others from  
 Sun rising, as the Protestants, &c. In  
 some Countreyes the dayes are some-  
 times as long as one of our moneths,  
 in others as two, in others as three,  
 and in some it is day for half a year  
 together; so that if they did not  
 calculate a time for the observance  
 of the Sabbath, they should either  
 keep none, or els sanctifie it for half  
 a year together.

Again, as I have said here before,

men cannot change essences and substances, because these things belong to God, but they have changed the Sabbath, from Saturday unto Sunday, as our Adversaries do confesse, whereby it is demonstrated, that that the Sabbath day is but a sacred sign of rest from the Creation of the world, as also of the eternall rest of heaven, and of the Resurrection of our Lord, and of the people of God; &c. whereby they might be distinguished from other Nations, and yet our adversaries themselves do honor reverence this day after their kind or manner with a religious worship, though it be but a sign, and no substance, or person, or God; neither may they say, that this sanctification of the Sabbath, may be, or is performed by a civill worship, seeing that first the Commandements of God, as I have said heretofore, are divine and religious, and pertain to Religion.

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Secondly, civill worship may be used by Pagans and Heathens, who cannot sanctifie any thing to God, because they want faith, without which it is impossible to please God.

Moreover, that the Sabbath day or Sunday is but a sign or ceremony to put us in mind of another thing, God himself doth yet further witness, saying, *See that you keep my Sabbath, because it is a sign between me and you in your generations, that you may know that I am the Lord which sanctifie you, keep you my Sabbath, for it is holy unto you, he that polluteth it, dying, shall dye, Exod. 31. 13.* to demonstrate unto us, that the Sabbath or Sunday is but a signe, to distinguish the people of God and faithfull from the Infidells and reprobates, and yet all faithfull people worship and honor it with solemne rites, ceremonies and circumstances, as offering of Sacrifice, rest

from labour, attending to proper preaching, reading of the Scriptures, and other pious works and exercises, so that it cannot be denied, but that sacred signes, pictures, images, and such things as represent unto us, or have relation, either immediately or mediately unto divine things, or to the things of heaven, or mysteries of our faith, may be honored and worshipped with a relative religious honor and worship, for the things of heaven, or holy things which they represent, and that this relative religious worship begetteth in us pious thoughts, seeing God commandeth it.

Againe, God would have this sign of the observance of the Sabbath or Sunday so much honored and respected by men, as that he promiseth great rewards to those who shall religiously and carefully ob-

observe it, saying, *If thou turn away thy foot from the Sabbath, from doing thy will in my holy day, and call the Sabbath delicate, and the holy of our Lord, glorious, and glorifie him (by keeping it) whilst thou doest not thine own wayes, and thy will be not found to speak a word, then shalt thou be delighted upon the Lord, and I will lift thee up above the heights of the earth, and I will feed thee with the inheritance of Jacob thy Father, Isay 58. 13.* Thus the Scriptures, to demonstrate unto us, that there is no cause why our Adversaries should so dislike of the religious relative worship which Roman Catholikes do give to sacred signs, pictures and images, as they represent either heavenly things, or the mysteries of their faith, seeing that God not only commandeth it, but also promiseth great rewards to those, who shall zealously and carefully reverence and respect them.

The cause why Almighty God so presseth man to sanctifie the Sabbath day, which is but a sign of the rest which he made from the creation of the world, and of our Saviours Resurrection, and of the eternall rest in heaven, with a relative religious worship, is because we cannot worship this sacred sign of the Creation of the World, Resurrection of our Saviour, and eternall rest in heaven, without thinking upon these things, and begetting in our hearts pious thoughts of the Creation of the World, Resurrection of our Saviour, and eternall joyes of heaven; the Sabbath being a holy sign of those sacred mysteries, as words are of things; when we worship this signe with a relative religious worship for those things which it doth represent, we cannot but think upon the things themselves, because (as I have said heretofore) we cannot think upon two things

things at once; from whence it is, that the relative religious worship which is given to sacred pictures, signs and images, as they are such, cannot but nourish in the doers pious thoughts; for which cause the divell stirreth up those, in whose heart he dwelleth, to have them cast down or prophaned, least by their remaining, and the relative respect born unto them for the sacred things they represent, and as they do represent them, he should be forced to change his lodging.

And to conclude, God speaking of the observation of the feast of *Easter*, or *Pasche*, saith, *The first day of the Pasche shall be holy and solemn, and the seventh day with the like festivity shall be venerable, Exod. 12. 16.* To shew unto us, that the children of *Israel* by the Commandement of God, gave honor and worship to the first and seventh day of the *Pasche*, which are but instituted signs

signes of our Lords passage over their houses in *Egypt*, and of the Resurrection from death, to life everlasting; whereby we see that of the ten Commandements, two command us to worship, respect, and reverence with a relative religious worship sacred artificiall signs, pictures, and images, because this begetteth in us pious thoughts.

### CHAP. XVIII.

*Of the sweet name or signe of Jesus, and how this name respectively is to be worshipped with a relative religious worship above all names, thereby to beget pious thoughts of Jesus above all things.*

**A**lthough the word, signe, or name *Jehova* was of great honor, and worship amongst the faithfull Jewes, yet it should be inferiour in honor and reverence to the name or word *Jesus*, as it signifieth our Saviour amongst the Christians, because *Jehova* doth signify

nifie God, as he is our Lord and Creator, but *Iesus* doth signifie God, as he is our Saviour and Redeemer; wherefore as the benefit of our Redemption is greater then that of our Creation, so the name of *Iesus*, or a Redeemer, or Saviour, is greater then the name of God, or a Creator; whereupon the Church in the blessing of the Paschall candle, saith, *It had availed us nothing to be born, if we had not received the benefit of our redemption.* Moreover the name of God a Redeemer, doth include in it the name of God as Creator, but not the contrary; whereby it appeareth, that the word or name *Iesus* respectively is more holy, and more to be honored and worshipped amongst Christians, then was the Word or name *Iehova* in the Old Law, seeing that respectively it is of greater dignity and eminency, as *Abulensis* in his seventh question upon the twentieth chap.

chapter of *Genesis* proveth more at large; whereuppon I may conclude, that we are bound to honor with a relative religious worship the sweet name of Jesus by the first and second Commandement.

*Christ Jesus* (saith *S. Paul*) humbled himself made obedient unto death, even to the death of the crosse, for the which thing God hath exalted him, and hath given him a name, which is above all names, that in the name of Jesus every knee bow of *celestialls*, *terrestrialls* and *infernalls*, *Phil. 2. 8.* Thus the Scriptures; to demonstrate unto us, that we may honor and worship graven things, signs, pictures, and images, when they are not made to our selves, as are Idols, or vain images; but to expresse and represent unto us, sacred and holy things, and have relation unto God the end of all goodnesse, *S. Paul* here saying, *In the name of Jesus* (whether it be ingraven, and so a graven thing, or painted,



painted, and so a picture, or printed,  
 or written, or spoken, and so a sign)  
 every knee shall bow.

The Angel Gabriel said to our  
 B. Lady, Thou shalt conceive in thy  
 womb, and shalt bear a son, and thou  
 shalt call his name Jesus, he shall be  
 great, and he shall be called the son of  
 the most high, Luke 1. 31. so great,  
 as that S. Peter said, in the name of  
 Jesus Christ of Nazareth, whom you  
 did crucifie, in this same, this lame  
 man standeth before you whole, &c.  
 neither is there any other name under  
 heaven given to men, wherein we may  
 be saved, Act. 4. 10. wherefore if  
 it were an offence, as it was amongst  
 the people of Israel, not to honor  
 and worship the name *Iehova*,  
 which signified God, as God and  
 Creator of all things, much more  
 it must be an offence amongst the  
 Christians not to honor and wor-  
 ship the name *Jesus*, as it belongeth  
 to Christ our Lord, because it sig-  
 nifieth

nifieth the whole work of the Incarnation, and our redemption; wherein doe concur the wisdome, power, goodnesse, Majesty, and all the attributes of God, more then in any his other works made, or created, and putteth us in mind of all these things; whereupon the Scriptures say, *A most strong tower the name of our Lord, the just unneeth to it, and shall be exalted*, Prov 18. 10. Again, *who soever shall invoke the name of the Lord, shall be saved*, Joel 2. 22. Rom. 10. 13. for as S. Paul saith, *None can say our Lord Jesus, but in the Holy Ghost*, 1 Cor. 12. 3. that is, saith *Sedulius* upon this text, *in heart, word and work*.

In this name the Fathers and Prophets of the Old Law rejoyced, saying, as it may be read in the Hebrew *I will expect thy salvation* (or thee Jesus) *O Lord*, Gen. 49. 18. Again, the Prophet *David* foretelling the preaching of the name of Jesus

sus amongst the Gentiles, saith, *our Lord hath made known his salvation* (or his Jesus) *in the sight of the Gentiles*) Psal. 97. 2. Again in the same Psalm, *all the ends of the earth have seen the salvation of our God* (or the Jesus of our God:) whereupon the Prophet *Isay*, singing a song in Thanksgiving for the benefits the world was to receive by Christ, saith, *God is my Saviour* (or Jesus) *I will do confidently, and will not fear, because our Lord, God of God* (that is to say, the son of god Jesus) *is my strength, and my praise, he is become my salvation* (or my Jesus and Saviour) *you shall draw waters of joy out of the Saviour fountains* (or out of the fountains of Jesu) *And you shall say in that day, confesse to our Lord, and invoke his name, make his inventions known among the people; Remember that his name is high,* *Isay* 12. 2. Thus these Fathers of the Old Law, whereby it appeareth, that

that more relative religious honor and worship is to be given unto the name of Jesus respectively, as it representeth unto us Christ our Saviour, then unto any other name of God, otherwise the Scriptures and antient Fathers of the Old Law would not so highly extoll, commend, and rejoyce at this name, more then in other names of God, as I shall yet further shew in the ensuing chapter.

## CHAP. XIX.

*Greater honor to be given unto the name Jesus, as it signifieth Christ our Lord, then to any other name of God.*

**G**OD the Father, as it were rejoycing at the salvation of mankind, and glorying at the name of his only Son our Lord, said by the mouth of the Prophet *Malachy*, *Great is my name among the Gentiles: Again, my name is great among the Gentiles, saith the Lord of Hosts, Malachy*

*Malachy* the first; which words *S. Irenaeus* in the thirty third chapter of his fourth book of heresies, expounding, saith, *What other name is there, by which he is glorified amongst the Gentiles, but that of our Lords, by which the Father is glorified, and man glorified, and because it is the name of his proper son, who was made man by him, he calleth it his name; as if a King himself should paint the image of his son, in two respects he might justly call that image his first, because it is his sons, and secondly, because he made it; so the name of Jesus Christ, which throughout the whole world is glorified in the Church, the Father doth confesse to be his, both because it is his sons, and he writing it, hath given it for the salvation of men.* Thus *S. Irenaeus*, who lived with the Apostles Schollars, to signifie unto us, how glorious and honorable this name of Jesus (as it calleth into our memory Christ our Lord,

name of our Lord Iesus Christ, saith, for the name of God driveth away devells, and doth make all things easie unto thee, and to succeed well; which being so, he is worthy to perish, who will not beare a relative religious respect and honor unto this sacred name of Iesus.

From hence it is that *Abulenſis* upon the twentieth chapter of *Exodus* saith, That it is a greater sin to take the name of Iesus in vain, then that of God. And giving a reason, addeth, The common and laudable custome of the Church, doth more honor that name of Iesus, then this of God: From whence it is that the devout faithfull people, as soon as they hear the name of Iesus, either bow down their heads, or bend their knees, which they do not when they hear the name of God; he therefore who doth offend against this custome, dishonoring the name of Iesus, doth commit a greater sin, then he who dishonoreth the

the name of God. Thus *Abraham*, of the outward and inward relative religious honor and worship which the Church of God hath alwayes given unto the name of *Jesus*, because it is the proper name of the Word Incarnate, and of God, as he is our Redeemer, a name so much honored by *S. Paul*, as that he not only hath it 219. times in his Epistles, but also the faithfull perswading him, with many tears, that he would not go to *Hierusalem*, because as the Prophet *Agabus* had foretold, there he was to be taken prisoner, and to be cast into hands by the Jewes; he answered, *I am ready, not only to be bound, but to die also in Hierusalem for the name of our Lord Jesus*, Acts 21. 13.

After the people of Israel were conducted by God through the red Sea, and delivered out of the hands of *Pharoah*, and the Egyptians, *Wisdoms* saith, that they sung thy  
name

Lord, and all the benefits received by him) was in the Primitive church, seeing that it was glorified (as this Saint affirmeth) in his time of the whole Church, dispersed over the world; and how could it be glorified so universally and early by all Christians, if the Christians of these times should have given no more honor or worship unto it, then they did to *Dick*, or *Tom*, or *John*; yet *Ori-gen* in his fourteenth Homily upon *S. Luke* saith, *The glorious word Jesu is to be spoken, or called upon, with all honor and worship.*

In these Primitive times the religious respect and reverence which the ancient Fathers bare unto this name of *Iesus*, as it had a relation to Christ our Lord, was so great, that *S. Ambrose* chap. 9. of his book of *Hexameron*, or six dayes work, saith, *This is the gift of the eternall Father to his Son, that in the name of Jesu every knee shall bow, of those who are*



in heaven, upon earth, and under the earth. Thus *S. Ambrose*. Now if this be a gift given by God the Father unto his Son *Iesus*, that all his creatures which have understanding shall do honor and worship to the name of *Iesus*, as it hath relation unto his Son; he must be in the nature of an Infidell or beast, who will not put off his hat, or incline his head, or bend his knee at it, whether it be written, ingraven or spoken.

*S. Chrysostome* in his Sermon of the praises of God, set down in his fifth Tome, so highly esteemed and revered this name of *Iesus*, as it hath reference to Christ our Lord, that he saith, *This name Iesus is a terror, not only to those in hell, but also to diseases and vices, therefore let us challenge to our selves from it ornament and forces.* Thus *S. Chrysostom*; whereupon *Theophilact* upon these words of *S. Paul*, *Whatsoever you do in word or in work, all things in the name*

name of our Lord Iesus Christ, saith, for the name of God driveth away devells, and doth make all things easie unto thee, and to succeed well; which being so, he is worthy to perish, who will not beare a relative religious respect and honor unto this sacred name of Iesus.

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After the people of Israel were conducted by God through the red Sea, and delivered out of the hands of *Pharoah*, and the Egyptians, *Wisdoms* saith, that they sung thy  
name

name O Lord, *Wisdoms* 10. 20. If this the faithfull in the Old Law did, because they were preserved out of the hands of their temporall enemies, by the passage through the red Sea, how much more ought Christians to sing and extoll the name of Iesus, who by the red Sea of his blood, hath redeemed us from our infernall enemies, and say with the Prophet; *All Nations shall glorifie thy name because thou art great, and doing marvellous things, thou only art God; conduct me O Lord in thy way, and I will walk in thy truth, let my heart rejoyce, that I may fear thy name, I will confesse to thee O Lord my God with all my heart, and I will glorifie thy name for ever, because thy mercy is great upon me, and thou hast delivered my soul from the lower hell, Psal. 85. 9. O Lord our Lord, how marvellous is thy name in the whole earth! Psal. 8. 10. because thou hast magnified above every thing thy holy name,*

name, *Psalm. 137. 2.* the name of *Jesus* which is magnified above all names or temporall things: whereupon *S. Hilarius* upon this *Psalm* saith, *I have manifested thy name to men; and what name this was, he shewed before, saying, Father the hour cometh, cause thy son to be honored, therefore he adoreth this name.* Now if the Prophet did adore the name of God, not for the materiall letters or characters, but for that it represented unto him an infinite goodnesse and greatnesse; why should we now doubt, whether we ought to adore and worship holy names, pictures, and signes, which conduct us unto the same God with a relative religious worship, seeing that it doth fill our souls with pious thoughts.

Again, the same Saint saith upon the same *Psalm*, *He confesseth the Word made flesh in truth, and the cause of his confession is taken from this, because thou hast magnified above every*  
H
thing

thing thy name; the name of God is not known to one Nation only, but it is magnified above all things, and the greatnesse of his sanctity is extended to all, not a barbarous, nor Scyth, nor servant, nor freeman, neither woman, nor man, nor any age is excluded from it, for the name of God is magnified above all: Temples fall downe, Idols grow mute, Oracles at the coming of the Saints are silent, the credit of Augures is lost, the only name of God is holy amongst all Nations. Thus S. Hilary.

Arnobius also expounding this Psalm, saith, The Prophet doth confesse unto his name, because in the name of Iesus every knee shall bow, of the things in heaven, of the things upon earth, and of these things under the earth, and what doth he confesse unto his holy name? he saith, thy mercy, and thy truth: A soul doth confesse nothing else to God in the sight of the Angels, but the mercy wherewith he is redeemed,

ed, and the truth which he is taught; what truth? without all doubt this, wherein his holy name is magnified above all things, for this is a name which is above all names. Thus these Fathers of the relative religious honor, respect, & reverence which the faithful in their times bare unto this sacred name of *Jesus*, as it representeth Christ our Lord, and all his mercies, and putteth into their minds pious thoughts.

And to conclude, the relative religious respect which the Primitive Christians bare unto this sacred name of *Jesus*, was such, that *Procopius* an ancient Father, who lived above eleven hundred years past, in his Commentaries upon the forty fourth of *Esay* affirmeth, they caused it to be imprinted with an hot iron upon their bodies; and now the world is ascended to that height of pride, that there are found men who will not call themselves Christi-

ans, and yet not vouchsafe either to uncover their heads, or bend their knees, or incline their stiffe necks at this sacred name, to verifie upon them the prophecy of *S. Paul* saying, *In the last times men shall be haughty, proud, stubborn, puffed up, and lovers of voluptuousnesse more then of God, 2 Tim. 3.* If at the reading or publishing of a Proclamation, all who are well-affected toward the King or State put off their hats, or bow or bend their heads at the name of the King or State politique, how much more ought all Christians to do it, at the holy name of *Iesus*, which is a name above all names? *Phil. 2. 9.*



## CHAP. XX:

*How terrible the name of Jesus is unto the divells; when it is honored with an inward and outward relative religious worship.*

**A**S this name of *Jesus*, as it representeth our Saviour, is honorable and glorious both in heaven and earth, so also when it is pronounced with a relative religious worship, it is a name of terror and fear unto the divells, whose place is to live under the earth, in such sort, that not only in the time of our Saviour, the Disciples by vertue of his name, and power given unto it, cast divells out of the bodies of men, when returning from preaching they said, *Lord also the divells are subject unto us in thy name, Luke 10. 17.* And our Saviour said, *I saw Satan as lightning fall from heaven*, but also at all times the divells are to be cast out of the bodies of men, by  
H 3                      vertue

vertue of this name, pronounced or used with a relative religious worship, according to the words of our Lord, saying, *Them that believe, these signs shall follow, in my name shall they cast out diuells, Mark 16. 17.* whereupon S. Paul, when he would cast an euill spirit or diuel out of a woman, said no more, *but I command thee in the name of Iesus Christ to goe out of her, and he went out at the same hour, Act. 16. 18.*

And it was so common a thing in the time of the Apostles for diuers of the faithfull, by vertue of the name of Iesus, as it representeth Christ our Lord, to cast diuells out of the bodies of men, that in imitation thereof, certain also of the Iudaicall Exorcists went about, & assayed to inuocate upon them that had euill spirits the name of our Lord Iesus, saying, *I adjure you by Iesus whom Paul preacheth, Act. 19. 13.* And our Saviour affirmeth, that many shall

shall appear before him after their death, who in pretence of right to their salvation, will say, *Have not we in thy name cast out devells?* *Mat. 7. 22.* To demonstrate unto us, that not onely the faithfull shall at all times honor and worship the name of Iesus, as it representeth unto us Christ our Lord, but also many wicked men and reprobates, and the devells themselves, though against their wills.

*S. Iustine Martyr* lived with the Apostles Scholars, and was a famous Martyr; yet he in his first Apology for the Christians unto the Roman Senate, before the middest, saith unto the Senators, 'Many of  
'our men, who are called Christians,  
'both throughout the world, and  
'even in this City, adjuring them by  
'the name of Iesus Christ, who was  
'crucified under the Pretor *Pontius*  
'*Pilate*, have cured many, who  
'were possessed of devells, when by

'no other Exorcists, or any Magiti-  
 'ans they could find remedy, and e-  
 'ven at this day they do cure, cast-  
 'ing and driving the divells out of  
 'their bodies. *S. Antonius*, as affirm-  
 eth *S. Athanasius* in his life, not only  
 with the name of Jesus often put  
 the divell to flight, but also taught  
*Martinianus* a prefect of souldiers  
 to dispossesse his daughter by invo-  
 cation of the name of Jesus, with a  
 relative religious worship unto it.

*S. Hierome* writing the life of  
*S. Hilarion* saith, 'That on a night  
 'he heard as it were the crying of  
 'infants; the bleating of sheep, the  
 'bellowing of beasts, the mourning  
 'of women, the wring of Lions,  
 'the noyse of an army, and the hor-  
 'ror of barbarous voyces, that being  
 'first affrighted by the outcries, a-  
 'mazed, he might be moved to fly  
 'at the sight; but understanding that  
 'these were policies of the divell,  
 'casting himself upon his knees, he  
 'made

'made the signe of the Crosse of  
 'Christ upon his forehead, armed  
 'with such a helmet, and compassed  
 'about with the brest-plate of  
 'faith, remaining in his posture, de-  
 'siring after a manner to see him  
 'whom he did abhor to hear; whi-  
 'lest he carefully cast his eyes on all  
 'sides, upon a suddaine the Moone  
 'shining, he see a Chariot drawn  
 'with fiery horses to rush upon him;  
 'whereat when he had cryed out  
 'Jesus, even before his eyes, of a sud-  
 'dain all this pomp was swallowed  
 'up at a chink into the earth.

S. *Ephraem* the Deacon writeth  
 of S. *Abraham* an Ermite in *Syria*,  
 that singing Psalmes at midnight, of  
 a suddaine a beautifull light shined  
 in his Cell, and a voice was heard,  
 as it were of a multitude; saying,  
 'Blessed art thou *Abraham*, thou art  
 'truly blessed and faithfull, there is  
 'none found like thee amongst men,  
 'who hast done whatsoever I have  
 H 5            'desired;

'desired; forthwith the holy man  
 'knowing the craft of the malig-  
 'nant spirit, with a loud voice said,  
 'O full of deceipt and policy, thy  
 'darknesse be to thee in perdition,  
 'for I am a poor sinner, yet armed  
 'with the shield of hope through  
 'the grace of God I nothing fear  
 'thy treacheries, neither do thy ma-  
 'ny phantasies affright me, for the  
 'name of my Lord and Saviour Je-  
 'sus Christ whom I have loved, and  
 'do love, is to me a strong fortresse,  
 'in which name I check thee, filthy,  
 'and thrice miserable dog. At  
 'which words presently, as smoak,  
 'the diuell vanished out of his  
 'sight. Whereby it appeareth, that  
 the diuells feare this very name of  
 Jesus, as it hath relation to our Sa-  
 viour, and do fly away when it is  
 spoken, with honor, faith and con-  
 fidence, that for his name sake he  
 will protect us.

Almighty God being favourable  
 unto

unto all those who love and honor his name, it hath alwaies beene thought a good prayer to say, *For thy name sake thou wilt be propitious to my sin, for it is much, Psal. 24. 11. Arise Lord, help us and redeem us for thy name, Psal. 43. 26. Help us O Lord our Saviour, and for the glory of thy name, O Lord deliver us, and be propitious to our sins for thy names sake, Psal. 78. 9:* whereby it appeareth, that he must be a savage Christian, that will not bear a relative religious honor, reverence, or respect unto the sacred name of *Iesus*.

### CHAP. XXI.

*Many miracles wrought in confirmation of the inward and outward relative honor and worship given to the name of Iesus.*

**T**His name of *Iesus* hath alwayes amongst the Christians beene a name of so great a relative religious honor and worship, that by vertue of it, as it representeth *Christ* our Lord,

Lord; and all his mercies, many miracles have in severall times beene wrought in the church, S. Peter saying to the man who was lame from his mothers womb, *silver and gold I have none, that which I have, the same I give to thee, in the name of Jesus Christ of Nazareth, arise and walk, and taking his right hand he lifted him up, and forthwith his feet and soles were made strong, and springing, he stood and walked, and went with them into the Temple, walking, and leaping, and praising God, Act. 3. 6.*

S. Paul not only did miracles by vertue of this name, as it hath relation to our Saviour, whilest he lived, as I have shewed heretofore, but also as it is related by constant Tradition at his death when his head was cut off; it gave three rebounds or leaps, and three times repeated this sacred name of Jesus, whereat three fountains gushed out, which yet remain untill this day, and was so desirous,



fiours, that all Christians should honor this name, that he saith, *Whatsoever you do in word or work, do all things in the name of our Lord Jesus Christ, giving thanks to God, and the Father by him, Col. 3. 17.*

*Surius* in the life of *S. Ignatius*, who lived long with the Apostles, writeth, that being urged by the Pagans to deny Jesus Christ (as their custome was in them times) answered, that it was a thing impossible for him to do, because it was ingraven in his heart, which after death they cut in pieces, and found to be true, his heart every where expressing in images the name of Jesus.

*Nicephorus* in the third chapter of his seventeenth book of histories writeth, that there being a great Earthquake at *Antioch* about the year of our Lord 524. so fearfull, that it destroyed almost the whole City, yet divers having confidence in the name of Jesus, writ over their

their doors, *Jesus is with us*, let no man move from his place, & they, & their houses escaped, and stood firm.

*S. Gregory* the Great, a man of no little credit in the Church of God, in the first chapter of his first book of Dialogues writeth, that *Honoratus*, a holy man built a Monastery neer to the City of *Fandi* amongst the Alps, where he had almost two hundred Monks under him, and a mighty great stone breaking from under the hill, under which his Monastery was built, came rowling down, as if it would destroy both his Monastery and Monks, which the holy man *Honoratus* seeing, he often called upon the name of Christ (which was *Jesus*) and with his right hand made the sign of the crosse upon it, and so staid it presently, even in the declining of the side of the Mountain.

Also the same *S. Gregory* in the third chapter of the same book, relateth

late another miracle which was  
 done by vertue of the same sacred  
 name of Jesus, which was as follow-  
 eth, certain Monks had an Orchard  
 of fruits and herbs for their provi-  
 sion, with a Lay-brother, a holy man  
 for the Gardner, into which a thief  
 used to break for to steal away the  
 fruit and herbs, which the pious  
 Lay-brother perceiving the losse,  
 looking about, found the place where  
 he passed over the pale, and seeking  
 for a remedy, found a Serpent,  
 whom he commanded, saying, *fol-  
 low me*, which the Serpent did, un-  
 till he came to the passage which the  
 thief used, and then said to the Ser-  
 pent, *I command thee in the name of  
 Jesus that thou keep this passage, and  
 do not permit the thief to enter here a-  
 ny more*; presently the Serpent ex-  
 tended her self along the passage,  
 and the Lay-brother returned to his  
 Cell. About midday, whilst all the  
 Monks were at rest, the thief accord-  
 ing

ing to his custome came, and putting his foot over the pale to enter into the Orchard, of a suddain he perceived that a Serpent lay in his passage, whereat astonished, he fell backward, with his head downward, and his foot fixed in the pale; where the Lay-brother coming at his ordinary hour found him, and said to the Serpent, *Thanks be to God thou hast done as thou wast commanded, go thy ways, which she did.* And then loosing the thiefs foot, without doing him any hurt, he said, *how durst thou brother so often steal the labours of the Monks, follow me.* And so conducting him to the gate of the Orchard with much courtesie, he gave him the fruit and herbs which he would have stollen, saying, *Go thy way, and hereafter do not steal, but if thou shalt be in want, come hither unto me, and that which now thou labourst to take away by stealth, I will freely give unto thee.* Moreover it was so common a thing

thing for the Christians of the Primitive Church to reverence the name of Jesus with a relative religious worship, that pious parents taught it their children, even from their infancy, as witnesseth S. *Augustine* in the fourth chapter of his third book of Confessions, saying, *For this name according to thy mercy O Lord, this name of my Saviour thy son, had my tender heart, even together with my mothers milk devoutly drunk in, and carefully treasured up, so that what book soever was without the name, though never so learned, or neatly and truly penned, did not fully delight me. Thus S. Augustine.*

And to conclude, this sacred name of Jesus and of God, is so much to be honored, & worshipped upon earth, that even in heaven the elect shall have them written in their foreheads, there to remain with honor and glory for ever and ever, as witnesseth S. *John* saying, *And I looked,*  
and

and behold a Lamb stood upon Mount  
 Zion, and with him one hundred forty  
 four thousand, having his name, and  
 the name of his father written in their  
 foreheads; Rev. 14. 1. whereby it will  
 manifestly appeare unto any in-  
 different reader, that to honour,  
 respect, and worship the name of  
 God, and Jesus Christ our Lord  
 with a relative religious worship  
 for the persons they represent, is  
 a great signe of election, and to  
 make no more accompt of them,  
 then they doe of other vulgar  
 names, is an apparent signe of re-  
 probation, from which God of his  
 goodnesse deliver thee Reader.

CHAP.

## CHAP. XXII.

Of the honor and glory of the Crosse of Christ, as it representeth his person, and passion, and how it shall distinguish the faithfull from the followers of Antichrist.

SO great is the obligation which all mankind hath unto the Son of God for his death and passion upon the Crosse, for their redemption from everlasting pains; that as *S. Augustine* saith, he who is not thankfull to God for his creation, is worthy to go to hell, but he who is not willing to have a pious mind, and thankfull remembrance for his redemption, is worthy to have another hell created for his greater torments; whereupon all pious faithfull Christians have ever born a venerable relative religious worship unto the sacred sign or image of the Crosse, not as it is a piece of wood or stone, or painted cloth, or action,  
of

of the hand, but as it representeth unto our memories the sacred passion of our Lord, as words do things, and indueth our minds with pious thoughts; whereupon *S. Paul*, as inamored of the holy Crosse, saith; *God forbid that I should glory, but in the Crosse of our Lord Iesus Christ, Gal. 6: 14.* And complaining of the little respect and reverence which the carnall men of his time bore unto the sacred Crosse of Christ, saith, *Observe them that walk, as you have seen our form, for many walk, of whom I often told you, (and now weeping also I tell you) enemies of the Crosse of Christ, whose end is destruction, whose God is the belly, and their glory in their confusion; Phil. 3. 17.* where he giveth us to understand, that to be a lover and honorer of the sacred Crosse of Christ, as it representeth unto us his passion for us, is a signe of election, and the neglect a token of perdition, which also in another place



place he confirmeth, saying, *The word of the crosse to them indeed that perish is foolishnesse but to them that are saved, that is to us, it is the power of God, 1 Cor. 1. 18.*

Likewise at the later day, when Almighty God shall send his Angells to destroy the earth and Sea, to make a distinction bet weene the servants of God, and the followers of Antichrist, he will give them a command, that all the Elect shall be marked with the sign of the Crosse, that thereby they may be knowne from the Rebrobate, as witnesseth S. John saying, *I saw an Angell ascending from the rising of the Sun, having the sign of the living God, and he cryed with a loud voice to the four Angells, to whom it was given to hurt the earth and the sea, saying, hurt not the earth, or the sea, nor the trees, untill we sign the servants of our God in their foreheads. Thus S. John, Rev. 7. 2. whereupon Andreas Arch-*  
bishop

bishop of *Cæsarea* in *Cappadocia*, an ancient learned Author, in his Commentaries upon the Revelations, saith upon this text, *This place, as is before said, doth belong unto the time of Antichrist, when the signe of the quickning crosse (vivificæ crucis) shall distinguish the faithfull from the infidells, who shall without any feare, and without any shame, carry the Crosse of Christ before the face of the impious.*

Antichrist, to blot out the memory of the sacred crosse, and to hinder men from signing themselves with it, and from using any reverence or respect unto it, shall cause all his followers to have his name, or the character of his name imprinted in their right hand, or in their forehead; that if they would signe themselves with the sacred signe of the crosse, in testimony that they believe the blessed Trinity, and march under the protection of Christ crucified, they cannot, as  
wit-

witnesseth S. Iohn, saying, *Antichrist shall make all, little and great, and rich, and poor, and freemen, and bondmen, to have a character in their right hand, or in their foreheads; and shal no man may buy or sell, but he that hath the character or name of the beast, or number of his name, Rev. 13. 16.* And this Antichrist shall do, as witnesseth S. Hypolitus a Martyr, who suffered death for the profession of the Catholique faith, about fourteen hundred yeares past; least that any man with his right hand should make the sign of the Crosse in his forehead.

The like hath S. Ephrem, who flourished not long after him, in his Tract of Antichrist, saying; ‘Antichrist will imprint his character in the right hand, and forehead of all his followers, that it may not be possible for any with his right hand to sign himself with the sign of Christ our Saviour; or by any means

' means to imprint the terrible and  
 ' holy name of God in his forehead;  
 ' or the glorious and fearfull Crosse  
 ' of our Saviour; for that wretch  
 ' will know very well, that by im-  
 ' pression of the Crosse of our Lord  
 ' all his power is made void: And  
 ' therefore he will have his character  
 ' imprinted in the right hand of  
 ' men; because we with our right  
 ' hands do sign the rest of the mem-  
 ' bers of our bodies with the signe  
 ' of the Crosse. Thus *S. Ephrem*.

Moreover, our Saviour will have  
 the signe of the crosse, as it repre-  
 senteth him crucified, to be had in  
 such honor and reverence amongst  
 the sons of men, that when he shall  
 come to judge quick and the dead,  
 it shall appeare before him in the  
 ayre, as his standard, as himself wit-  
 nesseth, saying, *Immediately after  
 the tribulation of these dayes (of An-  
 tichrist) the Sun shall be darkened,  
 and the Moon shall not give her light,  
 Stars*

*Stars shall fall from heaven, and the powers of heaven shall be moved; and then shall appear the sign of the Son of man in heaven, Mat. 24. 36.* Whereupon S. *Methodius* in his Oration of the consummation of the world, saith, 'The sign of the Cross exceeding in brightness & glory the shining of the Sun, shall be seen from the East unto the West, to tell the appearing & coming of the Judge. In like manner S. *Chrysostome* upon this text saith; 'Then shall appear the signe of the Son of Man, that is to say, the Crosse it self; for the Crosse shall be seen more bright then the Sun; for, the Sun shall be darkened, and the Crosse shall appear, which cannot be (saith he) but the Crosse with his brightnesse must obscure the beams of the Sun. And then asking the question, why, or for what cause shall the sacred Crosse appear so glorious? answereth, *That it may abundantly confound*

the impudency of the Jewes. Thus S. Chrysostome, who never could imagine that there would arise men, who should call themselves Christians, and yet abuse, contemne, and beat down the Crosse of Christ: Whither will these men run at the terrible day of judgment, who now not only shun and avoid by all means the Cross of Christ, but also call the reverend relative religious respect thereof idolatry?

In like manner S. Ephraim, in his Sermon of these things, which are to be revealed after the appearing of the Crosse, at the coming of our Lord, saith, *The signe of the Son of Man shall appear in heaven, with a multitude of Angells, lightening the whole earth above the brightness of the Sun, even from one end of the world unto the other, foretelling the coming of our Lord.* And with these further do agree Theophylact and Euthemius upon this text, saying  
Then

Then the crosse shall appeare, shining  
more bright then the Sun. Again, the  
Crosse shall then be far more glorious  
then the Sun, which when the impi-  
ous, who in this life have had aversi-  
on from the sacred crosse shall see,  
then as our Saviour there saith, shall  
they weep and bewaile their follies,  
when it is too late.

Agreeable unto this which hath  
been said, the holy Church in the of-  
fice of the crosse doth say, *This sign  
of the crosse shall be in heaven; when  
our Lord shall come to judgement, and  
the Sibils in the end of their sixth  
book do sing;*

*O lignum fœlix, in quo Deus ipse pe-  
pendit!*

*Nec te terra capit, sed cœli recta vi-  
debis.*

*Cum renovata Dei facies ignita mi-  
cabit.*

O happy Tree, upon whose armes  
did it spread,

Our God himself did hang alive and  
dead.

Earth cannot hold thee, but a glori-  
ous sign

Thou shalt appear in heav'n, when  
Gods divine

Immortal face shall bright in judge-  
ment shine.

According to the words of our  
Lord of the day of judgement, *Then  
shall appear the sign of the Son of man  
in heaven, and then shall all the Tribes  
of the earth bewail.* And after the  
Standard of the crosse, as it follow-  
eth in the text, *they shall see the Son of  
man coming in the clouds of heaven,  
with much power and Majesty, Mar.  
24. which joy being propounded unto  
him (before his passion, as S. Paul  
saith) he sustained the crosse, Heb.  
12. 2.*



## CHAP. XXIII.

*That the faithful in the Primitive Church  
used an inward and outward relative  
religious worship towards the sacred  
sign of the Crosse.*

**A**Lmighty God having bestowed that honor and dignity upon the crosse, as not only to be a sacred sign of the passion of his onely Son for our redemption, but also to be a badge of a Christian; and his standard, when he shall come with his Army of Angells and Saints to judgement, as I have proved in the precedent chapter. The antient Fathers of the Primitive Church, and all the faithfull, ever bare an inward and outward relative religious respect, honor, and worship to that sacred sign, image, or picture, not as it is a stock or stone, or painted cloth, or carved or painted thing, but as it representeth the person of our Lord, his sacred passion or my-

teries of our faith unto our memories, as words do things. For *S. Dionysius Arcopagita*, who was converted to the faith by *S. Paul*, *Acts 17.* (in the second §. of his second chapter of his book of *Ecclesiasticall Hierarchy*) relateth unto us, that amongst the religious rites, and holy mysteries of Baptism, the sacred sign of the crosse was so much honored, that it was often used, even sometimes thrice together, and in the fifth chapter of the said book and second §. speaking of the administration of orders, or consecration of Clergy men, he saith, *The Bishop who consecrateth them, doth imprint upon every one of those whom he consecrateth the sign of the crosse.*

*S. Ignatius the Martyr*, a man who lived for a long time with the Apostles, speaking of the honor and dignity of the sacred crosse of Christ, in his Epistle to the *Philleppenses*, saith; 'the Prince of this world, or  
 221101 1 1 'dive

'divell doth rejoyce when any one  
 'shall deny the crosse, for he very  
 'well knoweth, that the confession  
 'of the crosse is his destruction, for  
 'that it is a trophie or triumphal Ark  
 'against his power, which as soon as  
 'he shall see, he abhors, and hearing  
 'of it, is affrighted.

S. *Martiale*, who is supposed by  
 some to have lived in the Apostles  
 times, in the eighth chapter of his E-  
 pistle to those of *Burdanx* in  
*France*, giveth them this counsell,  
 saying, 'Remember the cross of our  
 'Lord, upon which you believe the  
 'true God, and Son of God suffered,  
 'keep it in your mind, speak often  
 'of it, and have it in the sign; for the  
 'crosse of our Lord is your invinci-  
 'ble armor against Satan, a helmet  
 'defending your head, a breastplate  
 'protecting your breast, a shield dri-  
 'ving back again the darts of the ma-  
 'lignant enemies, a sword which by  
 'no means will suffer the iniquity,

‘or treachery of the perverse powers to come neer unto you; by this  
 ‘only signe the heavenly victory is  
 ‘given unto us, and by the cross the  
 ‘baptism of God is sanctified.

*S. Hippolitus* the Martyr, who lived neer the Apostles times, in his tract of the consummation of the world, saith, that in the time of Antichrist, many believing in him, *shall receive the character of that impure fellow, and enemy of God, in place of the quickning crosse of our Saviour.*

*Tertullian* who flourished in the year 200. speaking of the relative religious honour and reverence which the Christians of his time used towards the sacred signe of the crosse, in the third chapter of his *Corona Militis*, saith, ‘At every  
 ‘pace, or moving, at our coming in-  
 ‘to the house, at our going out, in  
 ‘putting on our apparell and shoes,  
 ‘when we wash our hands, when  
 ‘we take meat, when we light can-  
 ‘dles,

'dles, when we go to bed, when we  
 'sit down, and in every thing which  
 'we do, we tear our foreheads with  
 'the sign of the crosse, but if you  
 'expect a text out of Scripture for  
 'these, and other such like observan-  
 'ces, thou shalt find none, tradition  
 'will be pretended to be the defen-  
 'der, custome the confirmer, and  
 'faith the observer. Again in the 22.  
 chapter of his third book against  
*Marcion*, he saith, 'The Crosse is  
 'the Greek letter *Tau*, or our Latin  
 'letter *T*. the forme of the crosse  
 'which as it was foretold should be  
 'imprinted in our foreheads in the  
 'true Catholique Hierusalem. Thus  
*Tertullian*, where he alludeth to the  
 Prophecy of *Ezechiel*, when God  
 said to one cloathed in linnen gar-  
 ments, *Pass through the midst of*  
*the City in the midst of Hierusalem,*  
*and sign Thau upon the forehead of the*  
*men that mourn, and lament upon all*  
*the abominations that are done in the*

midst thereof; and to them who had  
 weapons of destruction in their hands,  
 he said in my hearing, *Pass* through  
 the City, following him, and strike, let  
 not your eye spare, neither have ye mer-  
 cy, the old, the young man, and the Vir-  
 gin, the little one, and the women kill  
 to utter destruction, but upon every one  
 upon whom you shall see *Thau*, kill not,  
 and begin ye at my Sanctuary. Thus  
*Ezechiel* in the ninth chapter of his  
 Prophecies of the signing those,  
 whom God would spare and shew  
 mercy upon, with the letter *Thau*,  
 which is the last of the Hebrew let-  
 ters, and according to the old He-  
 brew characters, beareth the forme  
 and similitude of the crosse, to shew  
 unto us, that the signing our selves  
 with the sign of the crosse, and the  
 bearing a relative religious worship  
 unto it, for the mysteries of the pas-  
 sion of our Lord, which it putteth  
 into our minds, is a great signe of e-  
 lection to eternal salvation; and the

hatred or aversion which many Sectaries of this age beare against the sign of the crosse, which is used in blessing, is an index of their reprobation, according to the words of the Prophet, saying, *He loved cursing, and it shall come to him; and he would not blessing, and it shall be far from him, Psal. 108. 18.* even so far, as that for all eternity he shall never have, nor yet hear of any.

Origen lived early in the Church, who also speaking upon this text of *Ezechiel*, in his eighth Homily upon divers places of the Gospell, saith, 'He who doth not feare the golden Capitoll, doth feare the crosse. In *Ezechiel*, when the Angell slew all these unto whom he was sent, beginning his slaughter from the holy place, they onely are preserved whom he had signed with the letter *Thau*; that is to say, with the image of the crosse; let us therefore rejoyce brethren, and let us  
' lift

' lift up our holy hands to heaven in  
 ' likenesse of the crosse, seeing that  
 ' the diuels are oppressed when they  
 ' find us so armed; whereupon in his  
 sixth Homily upon *Exodus* he saith;  
 ' What doe the diuells feare? what  
 ' will make them tremble? without  
 ' doubt the crosse of Christ, by which  
 ' they are led captives in triumph,  
 ' by which they are spoiled of their  
 ' principalities, and power; feare  
 ' therefore and trembling will fall  
 ' upon them, when they shall see the  
 ' sign of the cross faithfully imprint-  
 ' ed upon us.

S. *Cyprian* florished about the  
 year 240. and he also in his Epistle  
 to *Demetrianus*, speaking of this a-  
 foresaid Prophecy of *Ezechiel*, saith,  
 ' God doth shew in another place,  
 ' that those only can escape, who are  
 ' born againe, and have beene signed  
 ' with the signe of the crosse, when  
 ' sending his Angells to consumed  
 ' the world, and to destroy mankind,



as he grievously threatneth at the  
 'last day; saying, goe and kill &c.  
 as is set down *Ezechiel* the ninth.  
 Again in the 22. chapter of his first  
 book of Testimonies against the  
 Jewes, speaking of the said prophe-  
 cy of *Ezechiel*, he saith, *That in this*  
*signe of the crosse is salvation to all*  
*those who are signed in their forehead;*  
*God in Ezechiel doth declare, saying,*  
*pass through the middest of Hierusa-*  
*lem, and thou shalt make a signe in the*  
*foreheads of men &c.* So what will  
 become of these men who will not  
 have the signe of the crosse made in  
 their foreheads?

*Lactantius* flourished about the year  
 320. and he speaking of the practise  
 of the Church of God, concerning  
 this point of the relative religious  
 honor and worship, which was gi-  
 ven to the sacred signe of the cross,  
 in the twenty seventh chapter of his  
 fourth book of Institutions, saith;  
 'Now it is time to declare the great  
 'power

power of the sign of the cross, of  
 what terror this signe is to the di-  
 vells, those know who have seene  
 it; forasmuch as that adjured by  
 Christ they fly out of the bodies  
 which they did possess; for as Christ  
 himselfe whilest he lived amongst  
 us, put to flight all the divells by  
 his word, and brought men againe  
 into their former senses, who had  
 been troubled in mind, and furi-  
 ously mad by assaults of the divell,  
 even so now his followers, both  
 by the name of their Master, and  
 by the sign of his passion, do expel  
 the same wicked spirits out of men,  
 whereof the proof is not hard; for  
 if whilest the Pagans offer sacrifice  
 to their Gods, any one be standing  
 by, who beareth the signe of the  
 cross in his forehead, they cease  
 from Sacrifice; neither can the con-  
 sulted Oracle give any answer: and  
 this hath often been the chief cause  
 that evill Kings have taken occasi-  
 on.

' on to begin a persecution; for when  
 ' some of our Christian servants have  
 ' stood by their Lords whilest they  
 ' offered Sacrifice, and have made  
 ' the signe of the cross upon their  
 ' foreheads, they put to flight their  
 ' gods; neither could they describe  
 ' in the entrails of their victimnes the  
 ' things to come. And in his verses  
 of the benefits of Christ, he said,  
*bend thy knee, and adore the venerable*  
*wood of the crosse, &c.* whereby it  
 appeareth what a good fee these  
 Christians deserve to have from the  
 divell, who have beaten down cros-  
 ses, and call the signing of our selves  
 and other creatures, conjuring.

*Eusebius* lived about the same  
 time, who writing the life of *Con-*  
*stantine* the Great, in his 22. chapter  
 of his first book, relateth how the  
 sign of the cross appeared to him in  
 heaven, with this inscription, *in this*  
*sign thou shalt overcome*; that is to  
 say, his enemies; and in the second  
 chap-

chapter of his third book affirmeth, that he used now and then to signe his forehead with that healthfull sign of the passion, and many times very much rejoyced in that victorious Trop' e, or sign.

S. Athanasius florished in the year 340. who in his book of the Word Incarnate, saith, *A man onely using the sign of the cross, doth drive away from him the deceits of the diuells, &c. let him come who will make an experience of my words, and amongst the illusions of the diuells, or impostures of their foretellings or prophecies, or the miracles of their Magitians, and do but make the sign of the cross, which they deride, and call upon the name of Christ, and he shall see with his eyes, how for fear thereof the diuell flyeth away, their prophecies cease, and their enchantments and witchcrafts are made void.*

S. Basil the Great florished about the year 370. who in his Oration of the

the Martyr Gordian, saith, He fortified himself with the sign of the cross, and so with great constancy of mind, without any fear or changing of countenance, went merrily to his death. Again, in the twenty seventh chapter of his book of the Holy Ghost, he saith, If we should go about to reject these customes, which are not delivered in writing, as though they were things of no moment, we should imprudently condemn many things, which in the Gospell are esteemed necessary to our salvation, of which sort is (that I may repeat that first, which is the first and most common thing used amongst us) (the sign of the cross) for who hath taught in writing, that we should signe those with the sign of the cross, who have put their hope in Christ; is it not by a tacit and secret tradition? is it not from the doctrine which our Fathers have kept in silence, which curious and idle people call in question?

S. Cyrill of Hierusalem lived at  
that

that same time with S. Basil the Great, and he in his fourth Catechesis, or instructions for Christian life, saith, Let us not be ashamed of the cross of Christ, but if any one shall hide it, do thou publikely sign thy self in the forehead with the cross, that the devils seeing the standard of the King, trembling may make hast to be gone; see also that thou make this sign, when thou beginnest to eat or drink, when thou sleepest down, and when thou arise, when thou beginnest to speak, or to walk and in every one of thy affairs.

S. Ambrose also flourished at the same time with S. Gregory, and S. Cyril, who in the seventy seventh Epistle of his ninth book saith, Christian people do in every moment write the contempt of death upon their owne foreheads, for they know, that without the cross of our Lord they cannot be saved. Again in his fifty sixth Sermon, he saith, In what place the cross of Christ is erected or planted, there presently

sently the iniquity of the diuell is dri-  
 ven away, and tempests of winds cease;  
 and also the good husbandman when  
 he prepareth his land by tillage, and  
 seeketh nourishment for life, he doth not  
 begin to go about it, but by the sign of  
 the cross. S. Hierome chapter 6. of  
 his eighth Epistle to Demetriades  
 saith, 'Thou often fortifiest thy  
 'forehead with the signe of the  
 'crosse, least the Master of Egypt  
 'should find any abode or habitati-  
 'on in thee. Again upon the eighth  
 chapter of *Ezechiel*, he saith, 'In the  
 'Hebrew Characters, which the Su-  
 'maritans do use untill this day, the  
 'last letter *Thau* is made after the  
 'likeness of the cross, which is im-  
 'printed in the foreheads of Chri-  
 'stians, and often made with their  
 'hands. And upon the fifty eighth  
 Psalme he prayeth, saying; 'We be-  
 'seech thee O Lord, that guarded  
 'by the sign of the cross, and de-  
 'fended by the assistance thereof,  
 'we

‘ we may deserve to be freed from  
 ‘ all the deceits of the divell.

And to conclude, so honorable  
 was the esteeme which the Primi-  
 tive Christians had of the signe of  
 the cross, as that they used it in  
 all the rites and ceremonies of their  
 Religion, in such sort, as that they  
 accompted no solemne act of their  
 Religion to be well and perfectly  
 performed, unless the sacred signe  
 of the cross was added unto it, as  
 witnesseth *S. Chrysostome*, for the  
 Greek church, who in his fifty fifth  
 Homily upon *S. Matthew* saith, ‘ All  
 ‘ things which help to our salvation  
 ‘ are perfected by the Crosse; for  
 ‘ when we are regenerated, the  
 ‘ Crosse of our Lord is present, when  
 ‘ we are nourished with the most  
 ‘ sacred meat, when we take orders;  
 ‘ every where, and alwayes that sign  
 ‘ of victory is at hand. Thus *S. Chry-*  
*sostome* for the Greek church. And  
 for the Latin; *S. Augustine* in his one  
 hun-



hundred & eighteenth Tract upon  
*S. Iohn*, saith; 'Unless the signe of  
 'the cross be applied, as well to the  
 'forehead of the believers, or to the  
 'water wherewith they are regene-  
 'rate, or to the oyl wherewith they  
 'are annoynted; none of these are  
 'rightly administred. Thus these  
 two Doctors, of the honor, reve-  
 rence, respect, which both the Greek  
 and Latin Fathers of the Primitive  
 church bare unto the sacred signe of  
 the cross: And if any one desire yet  
 further prooffe, either for the fre-  
 quent use of the sign of the cross, or  
 the relative religious worship which  
 was bestowed upon it, or the many  
 miracles performed by it, refer him  
 to the ninth article of the second  
 book of the first Tome of *Coccins*  
 to *Grotserus de Cruce*, and to the six-  
 teenth chapter of the second book  
 of the Progeny of Catholiques and  
 Protestants.

It being all one to speak by known  
 signes,

signes, or by words; and when the faithfull doe make the signe of the cross, their known intent is to profess, that they believe in the B. Trinity, and desire to march under the Standard of Christ crucified, as is set down in our Catechisms: And when they do worship or reverence the cross, they do it not, as I have said heretofore, as it is a carved stock or stone, or a graven thing, or a painted cloth; but as it putteth us in mind of the mysteries of our Redemption, and the passion of our Lord for the remission of our sins, and imprinteth in our hearts piety, which as S. Paul saith, *is profitable to all things, having the promise of the life that now is, and of that to come,* 1 Tim. 4. 8.

## CHAP. XXIV.

*The Crosse adored with an inward and outward relative religious worship in the Primitive Church.*

**T**Hough all exterior visible honor and glory is due unto God, according to S. Paul, saying, *To the King of the worlds, immortall, invifible only God, honor and glory, 1. Tim. 1. 17.* yet all exterior visible honor is not due unto God alike; but some is fo immediately due unto him, and given unto him, that it may not be given unto any other: of which kind are vifible sacrifices, oaths and vovves: Other is immediately due unto him by means of his eminent creatures, as adoration by bowing, or bending to the ground, kneeling, lifting up the hands to men in dignity, &c. For *Abraham* (who is called the father of the faithfull, *Rom. 4.*) *adored the children of Flefh, Gen. 23. 7.* *Jacob*, who is called the elect of God, *Pfal. 104. 6.* when

when he did see his brother *Eſau* coming towards him, *Going forward he adored, prostrate to the ground ſeven times, Gen. 33.3.* It being told *Moses*, that *Ietbro* his father in law did approach, going forth he met him, *adored and kiſſed him, Exod. 11. 7.* And it hath alwayes been the cuſtome of *Chriſtian* children to ask their parents bleſſing kneeling, with their hands elevated on high, and cloſed together; and alſo of inferior ſervants after the ſame manner, to ask their Maſters forgiveness of their offences; *Jacob alſo adored the top of Joſephs rod, Heb. 11. 11.*

The Scriptures alſo call the *Tabernacle*, *the houſe of God, Exod. 34. 26.* And the *Propitiatory his ſeat, who ſitteth upon the Cherubins upon it, 2. Kings*, or *Samuel 6. 2.* and the *Ark, the footſtool of the ſeat of our God, Chronicles 1. 28.* and 2. and commanded it to be adored, ſaying, *Adore his footſtoole, becauſe he is holy,*  
*Pſal.*

*Pfal.* 99. 5. And even from the beginning of Christianity, and from the first propagation of the Gospel, the Christian souldiers, both Greeks and Latines, & of all Nations, adored the Imperial Standard of the Romans, which was called *Labarum*, as witnesseth *Zozomenns* in the 4. cha. of his 1. book of histories, & *S. Gregory Nazianzen* in his 1. Oration against *Julian the Apostata*, about the middest, where he relateth at large, that it being the custome of the Roman souldiers to adore the picture or image of the Emperour *Julian the Apostata*, by deceit and guilt to win them to adore the divell, intermixt his image with the picture of divells; whereby first it is manifest, that exterior visible adoration and prostration, is not so immediately due unto God, as that it may not be given unto any creature, seeing that the faithfull, both in the Old and New Law, adored creatures, and

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that

that sometime by the Commandement of God.

Secondly, that the cross, not as it is a carved peece of wood, or an ingraven stock or stone; or painted cloth, or a cross in generall, but as it representeth unto us the mysteries of our Redemption; the seat or Altar whereupon our Saviour suffered for our sins, or the Standard of Christ Jesus, and of all faithfull Christians may be adored; seeing that in this sense it is not inferiour either to *Josephs* Scepter or rod, or to the Ark of the children of Israel, or unto the image or picture of the Roman Emperors in their standards, or to the standards themselves; whereupon it came to passe, that even in the most flourishing time of the church, and as soone as the church had peace, and was freed from the persecution of the Heathen, the cross, as it representeth unto us Christ crucified, and the mysteries

ries of our salvation &c. was publicly and openly adored by all Christian Nations, as witnesseth *Zozomienus* in the place before cited; where he relateth at large, how *Constantine* the Great placed it in the Imperiall Standard, to this intent and purpose, that it might be adored of his souldiers, consisting of all Nations; adding in the same chapter, saying;

It is also reported that the souldier, who on a certaine time bare this Ensigne (with the cross in it) being amazed with a suddain assault of the enemies, delivered the Standard to another, and withdrew himself out of the battell, where being out of the danger of any dart, of a suddain fell down deadly wounded; and he who had taken of him the divine Ensign of the Cross, remained free from any hurt, though many darts were cast at him. Moreover it is said, that never any souldier whose office it was to bear this

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signe,

sign, either suffered any great calamity in the wars, or was wounded, or taken prisoner, which truly is very credible. Thus Zozomennus, to shew unto us, that the sacred cross representing unto us the sufferings of our Lord as soon as the church had peace, and persecution ceased, - was after the manner abovesaid publikely and openly adored by the faithfull Christians of all Nations.

In further witnesse hereof, S. Cyril Archbishop of Alexandria, and President in the Generall Councell of Ephesus, holden in the year 431 in his Homily against Nestorius Bishop of Constantinople, for whose condemnation the said Councell was called, set downe in the end of the second act, and made in the presence of the whole Councell; saith *All hail Mother of God &c. by whom the holy Trinity is glorified and adored, through whom the precious cross is made famous, and is adored through*



out the whole world. Thus S. Cyril,  
 President of the Generall Councell,  
 before all the Bishops which were  
 assembled from all parts to the  
 Councell, and before *Nestorius* Bi-  
 shop of *Constantinople*, then depo-  
 sed for heresie; and yet neither *Ne-*  
*storius* the heretique, nor any of his  
 Adherents, who were many, nor a-  
 ny of the Bishops in the Councell,  
 amounting to the number of 200.  
 gainsaid him, or contradicted what  
 he said. Neither could the adoration  
 of the cross become practised all over  
 the Christian world in few yeares,  
 if at any time it had not been ado-  
 red by Christians, as we see by expe-  
 rience in the contrary doctrine  
 taught by the Sectaries, who have  
 laboured against it, now about 80.  
 years, and yet have prevailed but in  
 some corners of the North part of  
 the world only; whereby it appear-  
 eth, that the cross representing our  
 Redemption upon it, hath at all

times beene adored with a relative religious honour throughout the whole world, even since Christianity was planted amongst the Nations.

For suppose, but not granted, that there was a time when Christians did not adore the cross, and that the adoration of the cross in the manner aforesaid was idolatry, as our adversaries would have it, how should all the Christian world, without a knowne Preacher or Teacher, or without any knowne Law, or Edict either of Pope or Emperor, fall into this their supposed idolatry of adoring the cross, and no known man to oppose them, or contradict this doctrine? if there were Presbyterians in these Primitive times, (as our adversaries would gladly make the world to believe) it seemeth that they were not such fighters for Religion as now they are; seeing that knowne and reputed.

ted Heretiques and Infidells to both parties only excepted, there is not found any one man in these antient times, who did oppose it.

Moreover the Fathers in that Generall Councell at *Ephesus*, so much insisted upon the Doctrinall Succession, or preservation of the doctrine delivered by the Apostles from the beginning, that *Capreolus* the Primate of *Africa*, being hindered by the *Wandall* persecution to come to the Councell, sent *Basulamus* a Deacon with letters, exhorting them, that by the authority of Antiquity, they would expell all new opinions, and persevere in that one verity of the Church, which from the beginning, even unto that present time, with a simple purity, and an invincible authority, had come unto them: whereupon his letters being read, and S. *Cyris* declaring the mind of *Capreolus* to the Councell, saith; *The will of Capreolus Bishop of Carthage is, that*

the antient dogmaticall points of faith be confirmed, and the new and absurdly devised, and wickedly divulged, be exploded and condemned. All the Bishops together with a loud voice cryed, This is the voice of us all, this we all affirm, this is the vow of us all, as is set down more at large in the first Act of the second part of the said Councell, before the sentence of the deposition of Nestorius, to demonstrate unto us, that the adoration of the cross, as is aforesaid, was taught by the Apostles, and hath been used by the faithfull, even from the first plantation of the Christian faith over the world, thereby to imprint in the hearts of men pious thoughts of the passion of our Lord; and therefore (the promises of God unto his church considered) it is vain and idle now for any man to oppose or contradict it.

The verses attributed to *Lactantius* of the passion of our Lord, set down

down in the end of his works say,  
*Flecte genu lignum quæ crucis vene-*  
*rabile adora*, bend thy knee, and  
 with reverence adore the wood of  
 the cross. S. *Ambrose* in his Sermon  
 upon the death of *Theodosius* the  
 Emperor, affirmeth, that not onely  
 the cross of Christ was adored, but  
 also the nail wherewith his feet was  
 pierced, saying towards the end of  
 his Sermon, *Hellen was wise, who pla-*  
*ced the cross upon the head of Kings,*  
*that the cross of Christ might be ado-*  
*red in Kings; neither is this insolvency,*  
*but piety, seeing that it is born to our*  
*holy redemption:* And some lines af-  
 ter, *Kings are bended down to the iron*  
*of his feet.* *Prudentius* in his Apo-  
 thesis against the Jewes, before the  
 middest, saith, *Purpura supplex ster-*  
*nitur Aniada rectoris ad atria Chri-*  
*sti, vexillumq; crucis summis domi-*  
*nator adorat*, he that is cloathed in  
 purple, lyeth prostrate in the porch  
 of Christ, and the Emperor adoreth

the Standard of the cross. S. *Hierome* in his 27. Epistle written to *Eustochius*, a Virgin of the Epitaph of *Paula*, in the 3. chap. commendeth *Paula* deceased, for that lying prostrated before the cross, she adored, as if she had seene our Lord hanging upon it. *Prostratam ante crucem quasi pendentem dominum cerneret adorabat.*

And it is so manifest, that the faithfull in the Primitive church adored the cross, with relation unto our Saviour who suffered upon it for our redemption, that S. *Paulinus* Bishop of *Nola*, a man well knowne to S. *Ambrase*, S. *Hierome*, and S. *Augustine*, in his 11. Epistle saith, that the Bishop of *Hierusalem* did every yeare in the solemnities of Easter, expose the cross to be adored of the people, he himselfe adoring it first. And to conclude, it is yet so manifest, that the Fathers in the Primitive church adored the cross, that our learned adversaries, who have  
read

read the antient Fathers works  
 confesse it, as *Danens* in his other  
 part of his first part against *Bellar-  
 mine*, page 1415. saying, that *Cyri-  
 l* and sundry other Fathers, were  
 plainly *superstitious*, and blinded with  
 this enchantment of the crosses adora-  
 tion. *Parker* against symbolizing,  
 part. 1. page 14. and part 2. chap.  
 6. and page 61. alledgeth the say-  
 ings of *Photius*, *Sedulius*, *Chryso-  
 stome*, *Propertius*, *Paulinus*, *Hie-  
 rome*, and *Evagrius*, to that effect.  
*Falk* against *Heskins* page 657. af-  
 firmeth, that by report of *Pauli-  
 nus*, The cross was by the Bishop of  
*Hierusalem* brought forth at Easter to  
 be worshipped of the people; and *Per-  
 kins* in the 83. chapter of Pro-  
 blemes, confesseth, that *Pruden-  
 tins*, *Hierome*, and *Evagrius* held  
 the adoration of the cros, and so  
 forth, as is set downe more at  
 large in the 16. chapter of the 2.  
 book of the Progeny of Catho-  
 liques.

liques and Protestants. And this is sufficient to shew, that in the Primitive church, and in the most flourishing time of the church, the sacred crosse of our Lord was adored with a relative religious worship by the faithfull; and this kind of worship being free from all manner of suspicion, or idolatry, as I have proved heretofore; there is no reason or cause why all Christian Nations should not still use it, to the nourishing in themselves pious thoughts, and holy meditations of our Saviours sacred passion, and of our redemption upon the cross.

CHAP.



## CHAP. XXV.

Of four sacred images which were made of Christ our Lord, whilest he lived upon earth, and of the relative religious honor done unto them, to the enriching of their minds with pious thoughts.

**E**usebius in the 14. chapter of his 7. book of histories, and after him Casiodorus, Nicophorus, and other historiographers relate, that the woman which our Saviour cured of an issue of blood by the touch of the hem of his garment, as is set downe in the 9. of *S. Matthew*; in gratitude thereof, in the City of *Peneada* where she was borne, erected two cast images or statues of brasse, the one of her self kneeling, and holding up of her hands, as is used in prayer, the other of our Saviour standing right over against it, with his garment to his ancles, and his hand stretched out toward the woman, at the foot whereof, even up-

on the thing it stood upon, grew a strange kind of herb, which when it ascended to that height, as to touch the hem of his garment, had vertue to cure all kind of diseases, which *Statna Eusebius* going to the said City of *Peneada*, saith, that he see with his eys.

*Zozomenus* in the 20. chapter of his 5. book, continuing the same history, saith, that *Julian the Apostata* being certified that in *Casarea Philippi* (for so now *Peneada* was called) was the famous image or statue of Christ, which the woman, who was cured of an issue of bloud had set up, sent to have it cast down, and his owne to be set up in the place which being done, saith *Zozomenus*, a violent fire descended from heaven, struck his statue above the brest, and so cast the head together with the neck against the earth, that it stuck fast in the ground with the face downward, and even untill this day it remaineth

maineth black, as burned with lightning. At which time also the Pagans or heathen people so dragged the statue of Christ up and down with such fury, as that they broke it into pieces, but the Christians afterward gathering together the broken pieces, placed them in the church, where they are stil preserved.

Thus these ancient Authors, to shew unto us, that the Primitive Christians honored & worshipped with a relative religious worship the image & statua's of Christ, not for the matter or metal they were made of, but for the pious thoughts they represented unto their memories, as Roman Catholiques do at this day; and that those who do deface sacred images, & beat down, as *Julian* the Apostata, and the Pagans, are enemies of pious thoughts and Christianity.

*Evagrius Scholasticus*, who flourished about the year 596. in the 26. chapter of his fourth book of histories, writeth, that in the City *Edessa*,  
near

neer unto the river of *Euphrates*, where sometime *Abgarus* reigned as King, there was a picture of our Saviour kept, which he himself had sent unto the said King; and the City being so straitly besieged by *Costrus* King of *Persia*, that they were almost in dispair, his works of great heaps of wood and tymber approaching so neer their walls, that they could not defend them; and they had made mines of fire underneath, which could not burne for want of ayr, not knowing how further to defend themselves, saith *E-vagrius*, 'They brought forth the  
'most holy image, divinely made;  
'and not by the hands of men, but  
'by God Christ, which he had sent  
'to *Abgarus*, when he desired to  
'see him, and put it into the mine  
'which they had made, sprinkling it  
'with water, whereof they had put  
'a good quantity, both into the fire  
'and wood, which was in their mine,  
and

'and so aid coming by divine pow-  
 'er to their faith doing this, that  
 'which before they could not per-  
 'form, was now easily done; for pre-  
 'sently a flame took hold of the  
 'wood, which was below, and burnt  
 'it into coals, and after ascended to  
 'that which was above: And when  
 'the besieged see the smoak to be-  
 'gin to break out above, to blind  
 'the eys of their enemies, they take  
 'little tankers, and fill them with  
 'sulfur, tow, and such like, as are  
 'apt to burn, and make a smoke, and  
 'and cast them upon the top of  
 'their enemies works, which by the  
 'force of their throwing kindled,  
 'and of themselves cast out smoke,  
 'whereby they so obscured the  
 'smoke which came out of their  
 'mine, that all those who were ig-  
 'norant of the fact, imagined that  
 'the smoke which they see came  
 'from the tankers, and not from a-  
 'ny other place; but three daies af-  
 'ter

'ter flames of fire were seen to break  
 'out of the earth, and then the Per-  
 'sians who fought upon their bul-  
 'warks, perceiving their danger,  
 'Cosphroes striving against the divine  
 'vertue and power, turneth the  
 'conduct of water, which ran in the  
 'outside of the City upon the fire,  
 'thinking thereby to extinguish it,  
 'but the fire receiving the water as  
 'if it had been oyle, or brimstone,  
 'or some such other thing, which  
 'easily taketh fire, burnt the more,  
 'untill it had destroyed all the  
 'works of the enemy, and brought  
 'them to ashes; whereupon Co-  
 'sphaes failing of his hope, returned  
 'home with shame. Thus Evagrius  
 of the picture which our Saviour had  
 sent to King Abgarus.

Mention is also made of this i-  
 mage which our Saviour made by  
 his divine power, without work-  
 manship of hands, and sent to Ab-  
 garus by Procopius a Scholar of  
 S. Au-

S. *Augustines*, in his 2. book *De bello Persico*, and by the seventh General Councell in the 5. Act, where *Leo* a Lecturer of the Cathedrall church of *Constantinople* saith, *I your unworthy servant, when I went into Syria with the Kings Commissioners, passed to Edessa, and there see the holy image not made with hands, honored and also adored by the faithfull.* Of this image likewise make mention *Adrian* the first, in the 18. chapter of his book to *Charles* the Great, *S. Damascenus* in the 17. chapter of his 4. book *Orthodoxa fides*, and in his Oration *de Imaginibus*, and *Constantinus Porphyrogenitus* in his Oration made before the Emperors, the Clergy, and the people, which is set down in *Metaphrases* upon the 16. of *August*.

Moreover this image was of such fame and respect, that it was translated from *Edessa* unto *Constantinople*, as witnesseth *Zonaras* in *Romana Locapeno*,

*pene, Nicephorus Callistus* in the 7. chapter of his 2. book, and *S. Thomas* upon the third of the sentences *dist. 9. q. 1. Art. 2.*

*Mariannus Scotus* in his Chronicle at the yeare 39. and others relate, that our Saviour going to his passion, a woman called *Veronica* gave him a handkerchiefe to wipe the sweat which run down his face, and he returned it unto her again with his image upon it, which image was in the time of *Tyberius* conveighed by the Christians to *Rome*, where even untill this day it hath been preserved, and revered with a relative religious worship of all pious Christians, and is commonly set forth to be seen in *S. Peters* church, upon Maunday Thursday.

Moreover *Athanasius* in his book of the suffering of the image of our Lord, printed amongst the works of *S. Athanasius* speaketh of an image of Christ our Lord, which *Nicodemus*,



men, who took him downe from the cross gave to *Gamaliel*, which after many ages fell into the hands of the Jewes at *Beith*, who out of spite to our Saviour spit upon it, struck it with a reed, crucified it, and pierced the side thereof with a spear, whereat bloud and water issued out, which cured all diseases, as is more at large set down in the said history, to manifest it is that sacred images have alwayes beene in use amongst Catholique Christians and that a relative religious worship ought to be bestowed upon them, seeing that even from our Saviours time the faithfull have practised it, and God hath been pleased to confirme their piety by miracles.

CHAP.

## CHAP. XXVI:

*Of the enemies of the Crosse; and sacred Images, and of the miseries that befell them.*

**T**HE first enemy that the cross had was Satan, who lived long with the Apostles, who as S. Ignatius in his Epistle to the Phillipenses saith, Before the cross was framed, the diuel laboured that it might be made, and to that purpose he wrought with the children of disobedience, in Judas, in the Pharisees, in the Sadduces, in old men, in young, in the Priests; but after that the cross was finished, he was troubled, moved Judas to repent, shewed him a halter, and taught him how to hang himselfe with it; he terrified and troubled the same woman in her sleep, (that is to say) Pilates wife, spoken of in the 27. of S. Mathew, and he endeavoured that they should cease from crucifying, who before had laboured by all means, that the same  
cross

cross should be had in a readinesse, not that he repented him of so great an evil, for so he should have beene less wicked; but now he began to apprehend his own destruction, for the cross of Christ was to be the chiefest cause of his condemnation, death, and perdition, therefore he worked it in many that they should deny the cross, and be ashamed of the passion, and affirme that Christ tasted death only in opinion, &c. for the diuill in diuers and sundry ways the author of all euill, deceiving mens minds by false reasons. Thus S. Ignatius, to demonstrate unto us, that the first enemy of the cross was the diuill.

The second enemies of the cross were the Jewes, who as S. Ignatius in the same place before cited affirmeth, the diuill stirred up to deny the cross, who also unto this day remain reprobate.

The third were the Gentiles, whom as the said S. Ignatius in the same place affirmeth, calumniated the

the cross of witchcraft, or enchantment, as divers do at this day.

The fourth were certaine Libertine Christians and Apostates, who in the Apostles times fell from the faith, denied the cross, and put their whole felicity in sensuall life, and carnall pleasure, of whom S. Paul speaketh, saying, *Many walk, whom often I have told you of (and now weeping, also I tell you) enemies of the cross of Christ, whose end is destruction, whose God is the belly, and their glory in their confusion, who mind worldly things, Phil. 3. 18.* Thus S. Paul against certaine Heretikes, who in his time were enemies of the cross of Christ, and gave themselves to luxury, gluttony, and sensual delights, casting off abstinence, temperance, continency, mortification, and austere life, which the crosse doth teach us, which heresie then took root, not onely in *Juda*, but in *Greece*, in divers of his Epistles doth

doth so extoll the cross of Christ,  
as to affirm, *that he knew nothing but*  
*Jesus Christ crucified.*

These Heretiques were *Simon*  
*Magus* and his followers, *Cerintus*,  
*Basilides*, &c. who taught that Christ  
was not indeed crucified, but with-  
drew himself from the cross, and  
suffered only in his image, and the  
like; whereof see *S. Irenaeus* in his  
1. book and 25. chapter of heresies,  
and *Epiphanius* heresie 24. and 28.  
and *S. Ignatius* in his Epistle to the  
*Trallians*.

After these followed the hereti-  
call *Nicolaïtes*, *Theodorus* and *Cleo-  
bulus*, who as affirmeth *S. Ignatius*  
in his aforesaid Epistles; were so  
great lovers of voluptuousnesse, car-  
nall pleasures, and such *Sycophants*,  
as that they became enemies of the  
cross of Christ, denied the cross, and  
were ashamed of his passion. And it is  
a thing worthy to be noted, that all  
those who denied the vertue of the  
L cross,

cross, or the signing themselves with the cross, were carnall sensuall people, whose God was their belly, and their glory in their confusion; for within few years they ended their dayes in ignominy and shame; and these also denied that the Christians ought to give any reverence or respect to the images or pictures of the Apostles, or Saints, affirming themselves to be immediately sent from God to reform the world, as witnesseth S. Epiphanius, *Heres.* 21. and 22. and contemned the Martyrs of Christ, as witnesseth S. Irenaeus in the 20. chapter of his 3. book of heresies, saying, they ascended to that madness, as to despise the Martyrs, and found faults with those who had beene slaine for the confession of our Lord.

After these followed the *Manicheans*, who as the former Heretikes had done, taught that our Lord and Saviour *Iesus Christ* had not a true body,

body, but a phantasma, or an appearance of a body, whereof no pictures or images were to be worshipped, as affirmeth *Terasius* in the 2. Concell of *Nice*, *Michael Syngeles* in the life of *Dionysius Areopagita*, and *S. Augustine* in the fiftenth chapter of his 20. book against *Favstus* a Manichean. This *Manicheus* or *Manes* taking upon him by his vertue and power to cure the son of the King of *Persia*, sick in the hands of the Physitians, the Physitians being dismissed, and *Manes* taking upon him the cure, he died presently; whereupon the King, as affirmeth *Suidas*, caused *Manicheus* or *Manes* to be slay'd quick, and so naked to be delivered to dogs to be eaten.

After the *Manicheans* followed the *Arians*, so called of *Arius*, who as is affirmed in the 7. Synod, denied that any worship ought to be given by Christians to the image of

Christ, or his Saints: This *Arius* after many troubles and afflictions which he had brought upon the church, at an appointed time that he was to dispute with *Alexander* Bishop of *Alexandria*, fell into a Flux, and as *Carion* in his Chronicle relateth, going aside to ease himself, died suddainly upon the privy.

After these followed *Julian* the Apostata, who falling from Christianity to Paganism, not only erected his own image in the place where the statua of our Lord stood in *Cæsarea* ( of which I have spoken of heretofore ) but also, as affirmeth *S. Cyril* Bishop of *Alexandria* in his sixth book against him; upbraided the Catholike Christians of his time with the adoration of the cross, as our Adversaries do at this day, saying, *O wretched men who adore the wood of the cross, and imprint the sign thereof in your foreheads, and before your doors.* Thus the Emperor *Julian* in



in his heat against the Christians, who soon after in the midst of his Army was slain from heaven, as affirmeth *S. Gregory Nazianzen* in his second Oration against him, and *Zozimus* in the 2. chapter of his 6. book of histories.

After *Julian* the Apostata followed *Xenais*, a servant by condition, and an *Entychian* Heretike by profession, a man who was never baptized, yet feigned himself a Christian Clergy-man, and by the *Entychian* Heretikes was made also a Bishop, this man, saith *Nicephorus*; in the 27. chapter of his 16. book of Histories, *was the first* (who in these times) *belched out this opinion*, *that the images of Christ, and of those who pleased him, were not to be worshipped*; and so to the *Entychian* heresie added the contempt of sacred Images, and died excommunicated by the Councell of *Calcedon*.

After him followed the *Maho-*

*metans* and *Turks*, who do so abhor the Crosse, as (with the Sectaries of this age) they call the Christians Idolaters for adoring it, as witnesseth *Cadrenus* upon *Heraclius*: neither do they permit unto those of their Sect the use of Images, as appeareth by the 15. and 16. chapters of their *Alcoran*; which *Turks* being enemies of Christ and Christian Religion, are without all hope of salvation. And this is sufficient to shew unto thee, deare Reader, the ancient enemies of the Crosse and sacred images, and the miseries they fell into. In thee it lieth to be a follower of the Catholike Roman Church, and to honor, reverence and respect sacred images, with a relation unto the things they represent, thereby to nourish in thee good thoughts; or with the Devill, Jewes, *Turks*, Infidells and Heretikes to condemne them, and fill thy heart and mind with filthy shapes,  
vicious

vicious thoughts, and ugly representations.

As for the more modern haters of the Crosse and sacred images, and their evill ends or miseries which befell them: If out of curiosity thou desire to see them, I refer thee to the 12. chapter of *Bellarmines* book, of the images of Saints, and to the 9. Article of the 2. book of *Coccins*, and to the 10. Article of his 5. book in his first Tome, where they are set down at large.

## CHAP. XXVII.

*The visible and invisible relative religious worship, which the faithfull in the Primitive Church used towards the sacred pictures, signes, and images of the written Word of God, and thereby learned the true sense, and indued their soules with wholesome meditations, and pious thoughts.*

**I**F thou wouldest (dear Reader) examine the cause from whence it proceedeth, that divers in this age

do so much apply their minds to the reading of the Bible, that they have it almost continually in their hands, or lying by them, and are so earnest upon it, as that many of them think they must have a text out of the Scriptures for whatsoever they doe, or els they sin, as witnesseth Mr. *Sanderson*, a Protestant Minister, in the sixth and eighth §. of his second Sermon preached at Grantham, in the year 1634. and yet for the most part reap no other benefit out of it, but errors, heresies, and blasphemies against God, thou shalt find the originall cause thereof to be,

First a pride of mind, and a contempt or scorn to bestow any relative worship, respect, or honor upon the materiall character, or books, or letters, sent from God himselfe unto his faithfull followers, or children, penned by the *Holy Ghost*, as *S. Peter* affirmeth, 2 *Pet.* 1. 21. but handle, look upon them, and use them,

them, after the same manner, and with the same respect they do the books, or letters of sensuall carnall men; and sometimes also to shew their contempt, or little esteeme, change the materiall word of God, as though that should be the sacred word, what they would, and not what God had ordained.

And secondly a want of an invisable relative religious worshipping, respect and honor unto the divine and supernaturall sense which God hath given unto his sacred word; whereupon they also easily change the sense into their own, or other prophane, whereby they turn faith into infidelity, truth into error, and the things revealed by God himself into blasphemy, and please themselves in it.

Whereas holy and sacred things are not to be handled or treated upon, but holily, with a relative religious worship, respect and esteeme,

for the sacred things which they do represent, and as they do represent them; & the text of the Scriptures is not only called *the holy or sacred Scriptures*, Rom. 1. 2. 2. Tim. 3. 15. but also our faith is called *our most holy faith*, Jude ver. 20. those must needs fall into great errors, heresies, and blasphemies, who read, speak of, or handle them, without a relative religious honor and respect unto them, for God *disperseth the proud in the conceit of their hearts*, Luk. 1. 51. Again, *To whom shall I have respect*, saith God, *but to him that trembleth at my words*, Isa. 66. 2. as at the words of his Creator?

S. Paul calleth the Gospell of our Lord and Saviour Jesus Christ, *The Gospell of the glory of the blessed God*, 1 Tim. 1. 11. wherefore those who give no more religious worship and honor unto it, then they give unto other books, but rudely read, interpret, and handle them, as they  
do

do prophane Authors, must of necessity abound with errors, heresies, and blasphemies, according to the words of our Lord, saying, *Whosoever shall glorifie me, I will glorifie him, and they that contemn me shall be base,* 1 Kings, or *Samuel* 2. 29. as of no Religion established by the Son of God, or Scriptures, seeing that Religion (even by the consent of our adversaries) is described to be a *due worship of God, and holy things,* and fall into the error of those wicked Priests, of whom God complained, saying, *Between a holy thing and a prophane they have put no difference,* *Ezek.* 22. 26.

Whereupon the faithfull servants of God to profess a Religion, and to nourish in their hearts and soules the pious thoughts, and piety comprehended in the Bible, alwayes honored and respected the sacred text or Bible with relative religious worship, both for his sake that writ it,  
and

and for the divine things it represented unto their memories; in such sort, as in the Old Law the faithfull Jewes kept it in the Tabernacle, and adored it with the Tabernacle, never touched it, without first washing their hands, kissed it as often as they either opened or shut it, would not sit upon that seat upon which it lay; and if by accident it fell to the earth, they fasted for their negligence one whole day, as affirmeth *Cornelius à Lapide* in his preface to the phraists of the holy Scriptures.

The reason why they did so was, for that *wisdome will not enter into a malicious soule, nor dwell in a body subject to sin, Wisd. 1. 4.* whereupon the Prophet prayeth, saying, *establish thy word in thy servant in thy fear, Psal. 118. 38.* Again, *blessed is the man, whose will is in the way of our Lord, in his law he will meditate day and night, Psal. 1. 1.* where the Prophet affirmeth, that those who walk in



in the way of our Lord, will not make so slight accompt of the Scriptures, as to read them only transitorily, but he will meditate upon them, which is performed alwayes with great humility and submission of mind; whereupon S. Hilary upon this text saith, *The meditation of the law is not onely in the words of the reader, but in the religion of works.*

In the New Testament our Saviour saith, *Give not that which is holy to dogs, neither cast ye your pearles before swine, least they trample them under their feet, and turn again, and tear you in pieces, Mat. 7. 6.* Pearls (saith S. Hierome upon this text and the 13. of Matthew) are the Gospel, and the Law, and the Prophets; the dogs, saith he, are those, who after they have received the faith, returne to the vomit of their former sins; and swine, those who have not yet believed the Gospell, but stick fast in the mine of infidelity and vices, to demon-

demonstrate unto us, that our Lord would not have heretiques, vitious men, or infidells, to read the Scriptures, whereof in the 13. of *S. Matthew* he yeeldeth a reason, because they do not esteem them above the things of this world; and therefore if such men read the Scriptures in lieu of reaping benefit by them, they corrupt them, and become, as our Saviour there saith, persecuters of the church, which we find true by experience in this age.

Again, our Saviour saith to the Jewes, *Search the Scriptures*, *Joh. 5. 39.* with that honor, care and affection that they ought to be searched into: for, as *S. Chrysostome*, in his Sermon of *Abraham*, well observeth, he saith, *Search the Scriptures, do not corrupt them: search them not onely by reading them; but carefully inquiring after the sense: God gave indeed the sacred letters or characters, but he laid not open their contemplations*

tions or mysteries, but reserved them to their senses, that so he might maintain equity or justice, and behold thy care or industry. Thus S. Chrysostome, to shew unto us, that he who shall read the sacred letters or characters of the Bible without a relative religious worship unto the text, for the divine things they represent, and follow the sense which God gave unto the text, will reap nothing but error and heresie: for, our Saviour commanding a diligent search to be made into the Scriptures, forbideth us to corrupt them, and willeth us that we should not omit any means of finding out the sense or height of their contemplation, which (amongst other things) is an inward and outward relative religious worship to the sacred text, signes, pictures, or images of the Bible, as did the Jewes in the old Law, lest for want thereof we corrupt the text by false senses, or interpretations.

Out.

Our Saviour, out of a desire that all men might be saved, and to fulfill what was necessary on his behalf, commanded the Apostles, saying, *Going into the whole world, preach the Gospell to all creatures.* And they going forth preached every where, *Mar. 16.20.* Yet our Saviour himself in *Matth. 13.* saith, that of four sorts of hearers of the Gospel, three hear to their greater damnation. The first are only hearers, who are like men who dwell by the high-way, and look after every thing that passeth, and entertain all kind of thoughts, friendships and affairs; like an Inne, which is open to good and bad, known and unknown, friends and strangers, of whom *S. James* speaketh, saying, *If a man be a hearer of the word, and not a doer, he is like unto a man beholding the feature of his face in a glasse, who considered himself, and went his way, and presently forgetteth what a man-*

ner of man he was, James 1. 24. The second hear, and with joy receive the Word, but are temporall, and have no root, and so for a time they believe, and in time of temptation they revolt, because they did not esteem of the Gospel above all earthly things, as did the Prophet David, saying, *The law of thy mouth is good to me above thousands of gold and silver, Psal. 118. 71.* and therefore for temporall pleasures or commodities easily forlook it.

The third hear the Word, and the care of the world, and the deceitfulness of riches, and concupiscences about other things entring in, choak the word, and it is made fruitlesse. For, as S. Paul saith, *They who will be made rich, fall into temptations, and the snare of the Devill, and into many unprofitable and hurtfull desires, which drown men in destruction and perdition, 1 Tim. 6. 9.* The fourth are they, who with with a good and very good

good heart hearing the word of God, do reteine it, and yeeld fruit in patience. Thus our Saviour, to demonstrate unto us, that there is required on our parts an esteem of the Word of God above all earthly things, that we may adhere and cleave unto the sense given unto it by God, and it to us, and fill our hearts with pious thoughts, otherwise the reading or hearing of it, or picking of our faith out of it, will but increase our damnation.

*Honor is due unto vertue*, as affirmeth *Aristotle* chap. 5. of his book of *Ethicks*, and also the *Scriptures*, *1 Tim.* 5. 17. And the *Scriptures* are the vertue of God, *Rom.* 1. 16. *1 Cor.* 1. 18. wherefore as to God is due an absolute religious worship, so to the *Scriptures*, which are his Word, signes, figures and images, is due a relative religious worship, because it is his Word; whereupon *S. Paul*, describing the manner how the  
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Christians in the Primitive church received the word of the Gospell, saith, *We also give thanks to God continually, because that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, 1 Thes. 2. 12.* and there also shewing the effect which the Word of God worketh in men, when together with the sense it is received and imbraced after this relative religious manner, presently addeth their constant suffering for the Gospell, as *received into a good and very good heart, which yeeldeth fruit in patience.*

In regard of this visible and invisible relative religious worship, and honor which is due unto the sacred Word of God, when Bishops make Deacons, and give them authority to read the Gospell, they receive the holy books kneeling, as is set down in the Pontificall: And antiently

ently when the Gospell was read in the church, all men who were present laid down their weapons, stood barehead, even the Christian Kings and Emperors, and the Bishops, Priests and Deacons, who celebrated the divine Service, and handled the book of the Gospell in honor thereof, often kissed the sacred book with a holy kisse, as witnesseth the ancient Roman order, published in the 8. Tome *Bibliotheca Patrum*; which relative religious honor is so due unto the sacred Scriptures, as that *Justinus Martyr*, who lived with the Apostles Scholars, in his Oration to the Gentiles, commendeth *Ptolomeus* King of Egypt for using it, saith, after that the seventy Interpreters had translated the Old Testament into Greek, *Ptolomeus* sent them home with rich gifts, and, as it was befitting, kissed the books, and consecrated to God, put them in his Library.

More-



Moreover in honor of the Gospell, when it was read in the church, candles were lighted, not to drive away darknesse, for the Sun then many times shined bright, but to shew signes of joy, and to expresse under the type of a temporall light, that light which is spoken of in the Scriptures, saying, *He was the true light*, as witnesseth *S. Isidorus* in the 12. ch. of his 7. bo k of *Etimologies*, and *S. Hierome* in his book against *Vigilantius*; and to distinguish the honor which they gave unto the holy Bible from other books, they made a sacred place in the church only to keep it in, as witnesseth *S. Paulinus* in his 12. Epistle to *Severus*. So the relative religious respect which the Primitive Fathers bare unto the sacred books, and their divine Christian Catholique senses, delivered unto them by doctrinall succession from the Apostles, brought forth in them an abundance of pious thoughts, and

and healthfull meditations of the unity of the Christian Catholike faith, constancy in one and the same Religion, sincerity in all their actions, and charity towards God and man, seeing the relative religious honor and respect which they bare, both to the sacred materiall letter, and divine sense imposed upon them, an obligation rather to die a thousand deaths, then to suffer any alteration, or change in one jot of the materiall text, or title of the divine sense.

On the contrary, our adversaries by denying all kind of visible religious respect, honor, or worship to the sacred Word of God, have made those books which they now call the Bible, as they use them, the most wretched, miserable, visible creatures that are upon the earth, the Panders of all heresies, schismes, and blasphemies, and the protector and defender of all rebellions, wickedness, and  
sin,

sin, as we find by too lamentable experience; whereby appeareth the necessity of this visible and invisible relative religious worship, and honor unto the sacred Word of God, by all Christian men, to nourish in their hearts pious thoughts of the things contained therein, and to possess them with a firm and constant resolution to adhere unto that materiall text, and divine sense, which were delivered unto the faithfull in the beginning, to persevere in the same untill the end of the world, according to the words of S. John, saying; *That which you have heard from the beginning, let it abide in you; if that abide in you which you have heard from the beginning, you also shall abide in the Son, and in the Father, 1 Joh. 2. 24.*

CHAP:

## CHAP. XXVIII.

*Answer to Objections.*

**O***bject.* Some Roman Catholics pray to pictures, and adore them as God.

*Ans.* I do not think that any of our Adversaries ever heard any Roman Catholique to say, Picture pray for me, or have mercy upon me, or to call a picture a God, or to say that there were more Gods then one; if he should hear any to say so, or know of any who should believe that any picture or image were a God, this man or woman could not be a Roman Catholique, but an heretique or Pagan idolater, seeing that the Catholique Roman Church teacheth all her followers in the three Creeds, and in her Catechismes, to believe under penalty of damnation, that there is but one God.

*Ob.* They pray before pictures,  
and

and kneel before images.

*Ans.* So our adversaries pray before their Bibles, and kneel before their books, yet I do not think that they believe their Bible, or other Prayer-books to be Gods.

*Ob.* They say that their pictures are holy, & call the cross holy cross.

*Ans.* So do our adversaries call their Communion the holy Communion, and their Bible the holy Bible, and the Scriptures the sacred Word of God; for the same reason that they call the Bible holy, and the Scriptures sacred, for the same reason Roman Catholiques call the picture of our Saviour and his Saints holy, that is, because they represent unto us holy things, as well as words, as I have said heretofore: anciently in *Egypt*, and at this day in *China*, that which we in Europe express by letters and characters, they express by pictures and images; so that the Christians of these coun-

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tries

tryes must either have no Bible, or a Bible of pictures, and images; and if our adversaries will allow them to have an holy Bible, and sacred Scriptures, then they must also allow of holy pictures and sacred images, distinct from prophane.

*Ob.* Images and idols are all one.

*Ans.* How absurd this is, appeareth by the Scriptures, which say, *Christ is the image of the invisible God, Col. 1. 5. God created man to his own image, to the image of God he created him, Gen. 1. 17. Adam lived 130. years, and begat to his own image and likeness, Gen. 5. 3. man is the image and glory of God, 1 Cor. 11. 7.* And if images and idols be all one, then the Christians in Egypt and China when they put forth Bibles, set forth idols, and when they respect or reverence their Bibles or sacred Scriptures, they worship idols; which how absurd it is, I leave to the piety of the Reader. Again, many  
idols

idols are no images, as trees, mountains, the Sun, Moon, and Stars, unto which the Heathen offered Sacrifice, as unto their gods; whereby they made them idols, which yet were no images. Moreover images and idols differ in this: First, that idols, as they are idols, had no truth at all in nature, but were feigned things, all our sacred images have some essentiall truth extant, either in heaven or earth, which they represent. Secondly, all idols are without truth, concerning faith and religion; all our images contain such a truth as belongeth to Christian faith or religion. Thirdly, Sacrifice was offered to idols, but we never offer sacrifice to any image or picture. Fourthly, idols, as they are idols, were either images of wicked men, or creatures not worthy of honor; ours of our Saviour and his Saints, who are worthy of worship and honor; whereby it appeareth that sacred images and idols are not all one. M 2 Ob.

*Ob.* Roman Catholiques adore, kneel before, and worship their images, as the heathen did their idols.

*Ans.* The heathen, at least for the most part, adored, kneeled, and worshipped the materiall carved piece of wood, or ingraven stone, or molten image, or painted cloth, as a God, as witnesse the Scriptures, saying, *make us gods, that may go before us, Exod. 32. 1.* Againe, he cut down Cedars, &c. and kindled them, and baked bread, but of the rest he wrought a god, and adored, *Isa. 44. 15.* Againe, Balthasar the King made a great feast to his Nobles, &c. and they praised their gods of gold, and of silver, of brass, of iron, and of wood, and of stone, *Daniel 5. 4.* whereupon God himselfe said to the Israelites, that when they should fall into idolatry, *you shall serve gods that were framed with mens hands, wood & stone that see not, Deut. 4. 18.* But as I have said heretofore, no Roman



Catholique either esteemeth or thinketh any sacred image to be a God, or adoreth or kneeleth to it, or worshippeth it as a God; if he should, he should cease to be a Roman Catholique, and become an infidell. Again, the heathen terminated their adoration, kneeling, and worshipping in their idolls, as in their last end, God and chiefest good, as is before shewed; Roman Catholiques adore and kneel before their sacred pictures, and worship their images onely as remembrances of holy things, and neither as gods, or as things which containe any Godhead, nor yet as before an absolute thing, creature or person. Thirdly, they offered sacrifice unto their idolls, as witnesse the Scriptures, saying, *They have made to themselves a molten calf, and have adored, and immolated hosts unto it, Exod. 32. 8.* Again, *They sacrificed to the idolls of Canaan, Psal. 105. 38.* The Roman

Catholiques never offer sacrifice unto any picture, or image whatsoever.

*Ob.* Some of you say, that the same honor is due unto the image, which is due unto the example, but Christ, as you confesse, is to be adored with divine honor, or honor of *latria*.

*Ans.* Whatsoever any of ours for disputation sake shall say in this point, yet they all submit their judgements to the church, which in the 7. Act of the seventh Generall Council hath decreed, that the image of Christ is not to be honored with divine honor, and in the third Canon of the last Act, that the image of Christ is no otherwise to be adored, then is the books of the Gospel: and before these Councils, to worship the image of Christ with divine honor, was condemned amongst us for heresie, as witnesseth *S. Irenaeus* in the 24. cha. of his 1. book of heresies, *S. Epiphanius* in his 27 heresie, and *S. Augustine* in the 7. heresie of

of his book *ad quod vult Deus*.

So first no Christian Catholique ever affirmed that it was lawfull to offer exterior visible sacrifice to the image of Christ our Lord. Secondly, these men do not say that the image of Christ, as it is the image of Christ, and as it is separated from Christ, may by it selfe independent of Christ be worshipped with divine honor, but as it is one thing with Christ, or is reduced to Christ, as the garments of a King are annexed to the King, or as the splendor, beauty or proportion of a body is coherent to a body; and so by a subtil distinction they may peradventure defend, that the image of Christ may by accident, or reductively, be honored with the same honor that Christ our Lord is honored, though not of it selfe, or by it selfe, for all Roman Catholiques do hold, that a thing which hath neither life, sense, nor reason, (such as is an arti-

ficiall image or picture of it selfe,  
 and in regard of it selfe) is neither  
 worthy of any honor, nor capable;  
 and therefore though these Roman  
 Catholiques do differ in words, and  
 subtil distinctions, yet they agree in  
 substance, effect, and meaning, and  
 say, that the cross or picture of our  
 Saviour, as it is a molten, or graven, or  
 painted thing, & hath no relation to  
 our Lord, is worthy of no honor or  
 worship, but may be burned or bro-  
 ken without offence; & as it hath re-  
 lation to our Saviour, or as it is the pi-  
 cture of Christ of it selfe, it speaketh  
 of an inferiour thing to Christ our  
 Lord, as the picture of *Cesar* speaketh  
 of an inferiour thing to *Cesar*, and  
 therefore cannot be worshipped  
 with the same honor which is due  
 to Christ, but by accident or depen-  
 dence, and this is the opinion of all  
 Roman Catholiques.

*Ob. Moyses said to the Israelites,*  
*You saw not any similitude in the day*  
*that*

that our Lord spoke to you in Horeb from the midst of the fire, lest perhaps deceived, you might make you a graven similitude, or image of male or female, Deut. 4. 15.

*Ans.* This text answereth it selfe in the verses following, *Beware lest at any time thou forget the Covenant of the Lord thy God, &c. and make to thee a graven similitude of these things which our Lord hath prohibited to be made.* So this text only prohibiteth the making of vain images to our selves, and not to the honor of God, as I have shewed more at large hereupon, and so the alledged text saith, *lest deceived, you might make you for your selves, and not for the honor of God.* Again in this same chapter it saith, *and being deceived, make to you some similitude;* whereby it appeareth, that this text only prohibiteth the making of vain and idle pictures to our selves, and not the pious pictures of our Saviour and his Saints, nor yet of the

evill pictures of well-deserving men, which may redound to the honor and glory of God, by putting evil good thoughts into our minds.

*Ob.* You picture God and the Holy Ghost contrary to the Scriptures, which say, *To whom have you made God like, or what image will you set to him?* *Isay* 40. 18.

*Ans.* There be three sortes of images or pictures, some are made to expresse the perfect similitude, form, essence, and nature of the thing it self, and so no faithfull man goeth about to make an image or picture of God, because as so he is incomprehensible and invisible, and this is that which is forbidden by this text.

The second kind is by images to represent to our sight some visible apparitions of God unto men, in such shapes and formes as his will hath chosen, and not his nature framed, as his walking in Paradise, to seek *Adam* and *Eve* in the shape of

a man, *Gen.* 3. his standing upon the top of a ladder, *Gen.* 18. his conversing with *Moyſes*, as one friend with another, *Exod.* 33. his sitting upon a Throne, as he appeared to the Prophets *Iſay* and *Micheas*, *Iſa.* 6. and the 3. of *Kings* and laſt chapter, his appearing in the form of a Dove, and cloven tongues as it were of fire, *Mat.* 3. *Act.* 2. &c. to picture God after any of theſe manners, to expreſſe the manner of his apparitions to mankind, hath alwayes beene lawfull, otherwiſe theſe who in place of letters and characters uſe pictures and images, as the *Egyptians* and *Chinois* could have no Bible, neither doe they give him any new form, but expreſſe the Form, in which (out of his infinite goodneſſe) he appeared unto men.

A third kind of ſetting forth God unto our minds by pictures and images, is not to expreſſe his immediate form, nature or eſſence by pictures

figures or images, which is impossible, but by some remote and mediate similitude, which according to our weak capacity may put us in mind of him, or his attributes: As for example, to express him as all-seeing by an eye, or as of inspeakable power, wisdom, goodness, by a *Stork*, which hath no tongue, for that no tongue is able to expresse his essence, nature, goodness, &c. or els to shew that God is eternal, without beginning or ending, by a circle which hath neither end nor beginning, &c. as is more at large set downe by *Pierius* in his book of the sacred Egyptian letters, and this kind of painting or setting forth of God by pictures and images, hath also alwayes been lawfull, otherwise those who write, or print pictures and images for letters or characters, could have no Bible, or writ any thing of God, or of the mysteries of our faith, as the *Egyptians* and *Chinois*; and this is called the



expression of the nature of a thing by Analogies, or metaphoricall and mysticall significations: as also for example, to set forth the strength, agility, and glory of an Angell, by Analogy and mysticall signification, we use to paint, or print a beautiful young man with wings, as were the pictures of Angels in the Temple; & this kind also of setting forth God or Angels hath always been lawful.

*Ob.* The Scriptures say, *whereunto have you resembled me, and made me equal, and compared me, and made me like?* Isa. 46. 5.

*Ans.* This text, as the former is spoken of idolls, as appeareth by the text it self, which saith *whereunto have you made me equal*, which cannot be, but by making of an idol, no Christian Catholique, either thinking, or esteeming, or imagining any artificiall picture, or image to be equall with God; and it presently followeth in the same text, *Yea that*

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contribute gold out of the bag, and weigh silver with balance, hiring a goldsmith to make a god, to demonstrate unto us, that this and such like places alledged out of the Scriptures, only prohibit the making of idols, or the going about to paint or print an image or picture which immediately shall set forth the nature, substance, or essence of God, which is impossible, and forbidden.

*Ob.* The Councell of *Eliberis* in the 36. Canon, forbiddeth images in churches.

*Ans.* It prohibiteth the painting of them upon the church wall in time of persecution, least they should be prophaned or abused, but confesseth, that they ought to be worshipped or revered, as I have shewed heretofore.

*Ob.* *Tertullian* in the 12. chapter of his *Apology* for the Christians against the Gentiles, saith, they did not adore statues or images.

*Ans.*

*Ans.* Not as the Gentiles did their statues or images with divine honor, as Gods, but with a relative religious worship, as in the 16. cha. of the same book he affirmeth, saying, *who doth not think us to be religious towards the cross, or of the cross?*

Moreover the faithfull Christian souldiers at all times adored the image of the Roman Emperors in the Imperiall standard, as witnesseth *S. Gregory Nissen* in his first Oration against *Julian* the Apostata, number 76. saying; *They think it not enough that they themselves are adored, unless it be given also unto them in their pictures and images.* The like hath *Zozomenus* in the 4. cha. of his 1. book of histories, saying; *The souldiers used to adore the Ensign of war called Labarum, which was inferiour to sacred pictures, signs or images.*

*Ob.* They adored the pictures and images of the Emperors with civill worship, but not with a religious worship.

*Ans.*

*Ans.* Then first you confesse, that adoration may be given unto the pictures and images of Christ and his Saints, but not a religious adoration; for if it be lawfull to adore the pictures or images of heathen men, you cannot deny it unto the pictures of our Saviour and his Saints, who are far more eminent; and that relative religious worship may be given unto them, I have proved in the former chapters; and by the same reason, that civill adoration may be given to the eminent temporal things of the world, by the same reason a relative religious adoration may be given to eminent, religious or spiritual things in the Kingdom of Gods church, because the hierarchy in the one, is answerable to the Monarchy in the other; wherefore seeing that you grant a civill adoration to the pictures of eminent men in the one, you cannot with any reason deny a relative religious adoration to the pictures.

pictures or images of Christ and his Saints in the other.

*Ob.* Some of the Fathers say, that neither Angels or Saints, or any other creature, may be worshipped or adored with a religious worship.

*Ans.* As I have said heretofore, the vertue of Religion hath divers acts or operations, whereof the chief is extended to God only, such as is the profoundest humiliation and prostration of the will, as to the first truth, first beginning, the chiefest good and last end of man, which for his excellency, is or may be called absolute adoration, or a religious worship without addition, or a divine worship, because it hath no relation or dependence upon any other, and this may not be given unto any creature: So when the Fathers say that a religious worship may not be given to the Angels and Saints &c. they understand this absolute religious worship, which is  
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made with a whole prostration or submission of the will, as to the chiefest good and last end of man, which were injustice to bestow upon any creature; and when they say that a religious worship may be given to creatures, as *S. Augustine* doth in the 21. cha. of his 20. book against *Pausan.* and others; they intend this relative or inferiour kind of religious worship, which we call for distinction sake relative; which may be bestowed either upon the eminent creatures of God, according to the supernaturall-excellency or dignity which he hath communicated unto them, or upon sacred pictures, signs or images, for the relation they have unto the mysteries of our faith, or things in heaven; so as when we say God only is good, for that he is good of himself, infinite, and independent, it doth not hinder us to say that his creatures are good by communication from his goodnesse, no  
more

more doth it hinder us to say, that his eminent creatures, upon whom he hath bestowed grace and glory, or sacred pictures, signes or images, which have a relation to the mysteries of our faith, or to the things of heaven, may be worshipped with a relative religious worship, depending upon God, and sending us unto him, as unto our last end.

According to this argument, you may prove that we ought not to use charity or love towards our neighbour, or towards any man, because the Scripture saith, *Thou shalt love the Lord thy God from thy whole heart, and with thy whole soul, and thy whole mind, Deut. 5. 6. Mat. 22. 37.* therefore may you say as you do of religious worship, you may not use charity or love unto any creature which is absurd; but as the highest charity, and chiefest extension of our loves belongeth to God alone, as to our chiefest good, and an inferiour kind

kind of charity with relation unto him, may be used, and ought to be used towards his creatures; so likewise in the vertue of Religion, some acts are due unto God alone, others to be communicated to his eminent creatures; and if you can understand this of charity, you may easily understand the same of religious worship, or of any other vertue, how it may be used towards God alone, and how it may be communicated to his creatures depending upon him.

*Ob.* Some of the more simple sort of people amongst you adore your pictures of God, or pray unto them, as unto a living thing.

*Ans.* I never could either see or hear of any such amongst them: If we cannot find a dog that will not be able to distinguish between a true living Hare, and a painted, how much more the simplest man? but if any such things should be amongst them, he could not be a Roman Catholique,  
but



but an heretique or infidell, and as such would have been punished.

*Ob.* Mr. *Lambert* in his preambulations, and divers of our Authors do write of the abuses, which were committed in *England* about images.

*Ans.* These abuses, and the like were committed by Protestants, and after the time that King *Henry* the VIII. had separated himselfe from the Catholike Roman Church, and had by vertue of his Supremacy, and the Supremacy of his Protestant Clergy, placed Protestant Bishops, Abbats, and Abbatessees in the Monasteries, who to disgrace them, and bring them to desolation and ruine into which they after fell, invented these and the like abuses, that they might with the better colour seize upon their lands and goods, as appeareth, for that images were not taken out of the Churches, Monasteries, untill the the time of King *Edward*

ward the VI. in the year 1547. which  
was about thirteen years after that  
the Popes Authority was by Parlia-  
ment excluded out of *England*, as  
do witness your own Chronicles.

Neither is it a sufficient cause to  
take away a good thing from a-  
mongst men, for that divers doe a-  
buse it, for so we should neither leave  
Bible nor Sacraments in the church,  
feeling that both are abused by ma-  
ny, *our Lord* (saith the Prophet) *will*  
*not leave the rod of sinners upon the*  
*lot of the just, Psal. 124. 3.*

The



## The Conclusion.

**F**OR conclusion, it is necessary to observe, that amongst the many oppressions, which the enemy of mankind practiseth over those who by sin he hath made his slaves, this is one, that he permitteth not unto any one of them the use of a pious thought, but if at any time a pious thought begin to appeare in any of their hearts or minds, he presently snatcheth it away, as witnesseth our Saviour, Matth. 13. 19. thereby to force his subjects to begin their hell here upon earth: Wherefore if you permit no text of Scripture publickly to passe amongst the people, but such as is corrupted by dissenting translations, nor any Sermons to be heard, but such as are made vain by differing opinions in faith, nor sacred pictures, signes, and images to be seen, which shall not be beaten down, as Idols, and their relative religious respect and reverence to be preached against as superstitious, as they are in this Island; what will be the issue? but that both pious thoughts and works banished, every mans heart will be his hell, not only to the losse of their souls, but also in proceesse of time to the destruction of our Nation, by vicious life, and wicked deeds.

The

The Scriptures command us, saying, Labour the more, that by good works you may make sure your vocation, 2 Pet. 1. 10. But as S. Augustine in the 6. ch. p. of his book of Grace and free will, well observeth, There could be no good works, if good thoughts did not go before them; wherefore if you will take away the abundance of iniquity, wicked deeds, witchcrafts, and other impious crimes, which reign amongst men in this Island, it is necessary, that you not only publikely admit of true Copies of the holy Scriptures, Sermons of the Catholike Faith, which only is true; and of sacred pictures, signes, and images but also that they be revered and respected with a relative religious respect and worship for the divine things which they represent, and as they do represent them, thereby not onely to put good thoughts into the hearts of men, but also to nourish them, to the bringing forth of an abundance of good works. to the honor of God, salvation of our soules, and prosperity of our Countrey, which God grant. Amen.

To only God be honor and glory.

